

Samādhisuttaṃ (SN 56.1)

1071. *saccasaṃyuttassa paṭhame samādhim, bhikkhave* te kira bhikkhū cित्तेkaggatāya *parihāyanti, atha nesam satthā* — “*evamete cित्तेkaggataṃ labhitvā, kammaṭṭhānaṃ vaḍḍhetvā, visesaṃ pāpuṇissatī*”*ti imaṃ desanaṃ ārabhi.*

Tasmātiha, bhikkhave, “idaṃ dukkhan”ti yogo karaṇīyoti ettha yathābhūtādivasena kāraṇacchedo veditabbo. Idañhi vuttaṃ hoti — bhikkhave, yasmā samāhito bhikkhu cattāri saccāni yathābhūtaṃ pajānāti, tasmā tumhehi ca samāhitehi catunnaṃ saccānaṃ yathābhūtaṃ pajānanatthāya “idaṃ dukkhan”ti yogo karaṇīyo. Tathā yasmā cattāri saccāni tathāgatasseva pātubhāvā pākaṭāni honti, yasmā ca tathāgatenā suvibhattāni, yasmā ca tesu aparimāṇā vaṇṇā aparimāṇāni padabyañjanāni, yasmā ca tesam appaṭividdhattā vaṭṭaṃ vaḍḍhati, tesam paṭividdhakālato paṭṭhāya na vaḍḍhati, tasmā “evaṃ no vaṭṭaṃ na vaḍḍhissatī”ti tumhehi “idaṃ dukkhan”ti yogo karaṇīyo.

In the first sutta of saccasaṃyutta *samādhim, bhikkhave* means it’s said that those monks fall away from the oneness of mind then the Teacher delivered this discourse for them [thinking]– “by teaching this dhamma (*evaṃ*), having obtained concentration, having developed the meditation practice, they will reach the extraordinary state”.

Tasmātiha, bhikkhave, “idaṃ dukkhan”ti yogo karaṇīyo means: in this phrase, the analysis of the cause (*kāraṇacchedo*) should be understood as they really are and so on. For further elaboration, it is said Monks! Since a concentrated bhikkhu understands the Four Noble Truths as they really are, therefore, being concentrated, effort is worthy of doing by you for the sake of realizing the four noble truths as they really are (*pajānanatthāya*) as “this is suffering”. [Motive: to explain why effort is worthy of doing] Here **since** the four noble truths are revealed by the Tathāgatha and **since** the four noble truths are analyzed by the Tathāgat and **since** in those four noble truths there are unlimited attributes, unlimited words and **since** the round (3 rounds)¹ prolongs because of not realizing them [in other word] it does not prolong from the time they are realized **for these reasons** (*tasmā*) the observation “this is suffering” should be done by you [thinking] “in this way (*evaṃ*) our round will not prolong (*na vaḍḍhissatī*)”.

Negative and positive explanation: *yasmā ca tesam appaṭividdhattā vaṭṭaṃ vaḍḍhati, tesam paṭividdhakālato paṭṭhāya na vaḍḍhati* - the round prolongs because of not realizing (*appaṭividdhattā*) them (tesam, 6th form *kamma* connected to *paṭividdha*) [in other word] it does not prolong from the time they are realized (*paṭividdhakālato*).

There are 2 quotes: the first quote is “*evaṃ no vaṭṭaṃ na vaḍḍhissatī*”*ti tumhehi karaṇīyo* and the second quote is “*idaṃ dukkhan”ti yogo*. To connect both quotes we translate like this: for these reasons (*tasmā*) the observation (*yogo*) “this is suffering” should be done (*karaṇīyo*) by you [thinking] “in this way (*evaṃ*) our round will not prolong (*na vaḍḍhissatī*)”.

¹ 1. *Kilesa-vaṭṭa*, defilement round: *avijjā, taṇhā, upādāna* 2. *Kamma-vaṭṭa*, round of Kamma: *saṅkhāra, kamma-bhava* 3. *Vipāka-vaṭṭa*: *viññāṇa, nāma-rūpa, aalāyatana, phassa, vedanā, upapatti-bhava, jāti, Jarā-maraṇa*.

Samādhisuttavaṇṇanā (SN 22.5)

5. Pañcame **samādhinti** idaṃ Bhagavā te bhikkhū cittekaggaṭṭāya pariḥāyante disvā “Cittekaggaṭṭaṃ labhantānaṃ imesaṃ kammaṭṭhānaṃ phātiṃ gamissaṃ”ti1 ñatvā āha. **Abhinandatīti** pattheti. **Abhivadatīti** tāya abhinandanāya “Aho piyaṃ iṭṭhaṃ kantaṃ manāpan”ti vadati. Vācaṃ abhindantopi ca taṃ ārammaṇaṃ nissāya evaṃ lobhaṃ uppādentō abhivadatiyeva nāma. **Ajjhosāya tiṭṭhatīti** gilitvā pariniṭṭhapetvā gaṇhāti. **Yā rūpe nandīti** yā sā rūpe balavapatthanāsamkhātā nandī. **Tadupādānanti** taṃ gahaṇaṭṭhena upādānaṃ. **Nābhinandatīti** na pattheti. **Nābhivadatīti** patthanāvasena na “Iṭṭhaṃ kantaṃ”ti vadati. Vipassanācittena cetasā “Aniccaṃ dukkhaṃ”ti vacībhedaṃ karontopi nābhivadatiyeva. . Pañcamaṃ.

DutiyaSamaṇabrāhmaṇasuttavaṇṇā - Ascetics and Brahmins (SN 56.6)

1076. chaṭṭhe **abhisambuddhaṃ pakāsesunti** abhisambuddho ahan'ti evaṃ attānaṃ abhisambuddhaṃ pakāsayiṃsu. They revealed their full enlightenment saying: “I am a fully enlightened one”.

Imasmiñhi sutte sabbaññubuddhā ca samaṇagahaṇena gahitā. In this sutta omniscient buddhas are also (ca) to be taken by the word *samaṇa*.

pakāsesun = *pakāsayiṃsu*; wants to tell us this is causative verb.

pakāsesi 2 aor. (+acc) explained; illustrated; revealed; taught [*pa* + √*kās* + **e* + *si*] ✓

pakāsayi aor. (+acc) explained lucidly; showed clearly; illustrated; illuminated; revealed; taught [*pa* + √*kās* + **aya* + *i*] ~

samaṇagahaṇena, lit. by taken as *samaṇa*, i.e. with the word *samaṇa*.

Koṭigāmasuttavaṇṇanā (SN 56.21)

1091. *Tatiyassa paṭhame ananubodhāti ananubujjhanena.* In the first sutta of the third vagga *ananubodhā* means *ananubujjhanena*.

ananubodhā = *ananubujjhanena*; ā=ena, vibhatyattha samvaṇṇana meaning hetu. *ananubodh*=*ananubujjh* – *pacayattha samvaṇṇana* (refer to *kitaka/taddhita* suffixes).

ananubodha masc. (+gen) non-comprehension (of); misunderstanding (of) [*na + anu + √budh + *a*] ✓. [*na+anubodha*] CL=5 (1) Ignorance. (2) Ignorance of the Dhamma. (3) Ignorance of the truth. This could be active voice.

anubujjhati 1 pr. awakes (to); understands; realizes [*anu + √budh + ya + ti*]. This is surely *bhāva* voice not someone who penetrates or something to be penetrated.

Appaṭivedhāti appaṭivijjhanena.

paṭivedhā = *paṭivijjhanena*; ā=ena, vibhatyattha samvaṇṇana meaning hetu. *paṭivedh* = *paṭivijjh* – *pacayattha samvaṇṇana* (refer to *kitaka/taddhita* suffixes).

paṭivedha masc. penetration; breakthrough; understanding; comprehension; lit. piercing through [*pati + √vidh + *a*]. This could be active voice.

paṭivijjha ger. (+acc) comprehending; understanding; penetrating [*pati + √vidh + ya*] ✓ This is surely *bhāva* voice.

Tathasuttavaṇṇanā - Real (SN 56.27)

1097. Sattame **tasmā ariyasaccānīti yasmā** tathāni avitathāni anaññathāni, **tasmā** ariyānaṃ saccānīti vuccanti. Na hi vitathāni ariyā ariyasaccato paṭivijjhanti.

Because (**yasmā**) they are real, not unreal, not otherwise therefore they are called ‘the truths of the noble ones’. Indeed (**hi**) the noble ones don’t consider unreal things (**vitathāni**) as noble truth (**ariyasaccato**).

- Motive: to explain what **tasmā** refers to.
- **ariyasaccato** = 3rd form adverb.
- Positive and negative perspective

Lokasutta - The World (SN 56.28)

1098. *aṭṭhame tathāgato ariyo, tasmā “ariyasaccānī” ti yasmā ariyena tathāgatena paṭividdhattā desitattā ca tāni ariyasantakāni honti, tasmā ‘ariyassa saccattā ariyasaccānī’ ti attho.* In the eighth sutta *tathāgato ariyo, tasmā “ariyasaccānī”* means because they are penetrated and expounded by the noble Tathāgata and they are the possession of the noble one therefore the intended meaning is ‘these are noble truths because they are the truth of the noble one’.

paṭividdhattā desitattā (5th form) kitaka-kriyā

Missing in-between *tapurissa sāmāsa (majjheloṇī tapurissa sāmāsa)*: *ariyasaccāni = ariyapaṭividdhasaccāni and ariyadesitasaccāni.* OR 6th form *tapurissa sāmāssa.*

ariyassa saccattā [tāni]=pakati-kattā; ariyasaccānī=vikati-kattā; saccattā = 5th form hetu..

ariyassa saccattā is nāmalabhahetu, why these four are named as ariyasaccāni.

Sīsapāvanasuttaṃ (Siṃsapāvanasuttaṃ) SN.56.31

1101. *catutthassa paṭhame yadidaṃ uparīti yāni imāni upari. sīsapāvaneti sīsapārukkhe. In the first sutta of the fourth vagga yadidaṃ upari mean yāni imāni upari. sīsapāvane means sīsapā trees.*

*yadidaṃ = yāni imāni
vane = rukkhe*

Daṇḍasutta - The Stick (SN 56:33; V 439–40)

103. tatiye **asmā lokā paraṃ lokanti** imamhā manussalokā paraṃ nirayampi, tiracchānayanimpi, pettivisayampi, manussalokampi, devalokampi, **gacchanti**, ‘punappunaṃ vaṭṭasmimīyeva nibbattantī’*ti attho*. In the third sutta ‘**asmā lokā paraṃ lokan**’ means they go from the human world to hell or to animal realm or ghost realm or human realm or deva realm, the real meaning (*iti attho*) is ‘they are reborn in this [rebirth] cycle again and again’.

asmā lokā = im**amhā** manussalokā (suffix definition – *paccayathha saṃvaṇṇanā*)

asma masc. rock; stone ✓

lokā = manussalokā (*abhidheyya*, what it refers to)

In **paraṃ lokan**, **lokan** means *nirayam* or *tiracchānayanim* or *pettivisayam* or *manussalokam* or *devalokam*.

Sattisatasutta - A Hundred Spears (SN 56.35)

1105. pañcame **evañcetaṃ, bhikkhave, assāti, bhikkhave, evaṃ ce etaṃ bhaveyya, nirantaraṃ sattisatehi haññamānassa dukkhadomanassehi sahevesa saccābhisamayo bhaveyya ceti attho.**

evañcetaṃ = evaṃ ce etaṃ; assa = bhaveyya; (dhātvattha samvaṇṇanā)

'nirantaraṃ sattisatehi haññamānassa dukkhadomanassehi sahevesa saccābhisamayo bhaveyya ce'ti attho, the real meaning is: if the breakthrough of the truth (saccābhisamayo) may exist (bhaveyya) of someone who is tortured continuously with a hundred spears (nirantaraṃ sattisatehi haññamānassa)

Nirantara adj. endless; continuous; uninterrupted; non-stop [*nir + anta + ra*]

evaṃ = nirantaraṃ sattisatehi haññamānassa dukkhadomanassehi saheva.

etaṃ = esa saccābhisamayo (esa=eso)

sahevesa = saha + eva + esa

Papātasuttaṃ (SN 56.42)

1112-13. *dutiye paṭibhānakūṭoti eko mahanto pabbatasadiso mariyādapāsāṇo. tatiye aniṭṭharūpanti aniṭṭhasabhāvaṃ.* In the second sutta *paṭibhānakūṭo* is a certain large mountain-like rock. In the third sutta *aniṭṭharūpan* means unpleasant characteristic.

paṭibhānakūṭo = *Paṭibhāna peak.*

mariyādapāsāṇo = *mariyāda + pāsāṇo, rock.*

mariyādā fem. boundary; border; limit.

aniṭṭharūpanti = *aniṭṭhasabhāvaṃ* -> *rūpan* = *sabhāvaṃ*, nature, characteristic; so *aniṭṭharūpan* = unpleasant characteristic.

aniṭṭha adj. unpleasant; dislikeable; disagreeable; lit. not wished for [*na + √is + ta*] ✓

sabhāva masc. nature; character; disposition; lit. own state [*sa + bhāva*].

Kūṭāgārasutta¹ - Peaked House (SN 56:44)

1114. *catutthe heṭṭhimaṃ gharaṃ akaritvāti thambhabhittipādussāpanādinā gharassa heṭṭhimabhāgaṃ akatvā. Having not built the lower portion of the house in terms of erecting pillars, walls, foundation, etc...*

akaritvā = akatvā (same root, dhātu samvaṇṇāna).

sakatvā 1 abs. (+acc) having not done; having not performed [na > a + √kar + tvā].

heṭṭhimaṃ gharaṃ = thambhabhittipādussāpanādinā gharassa heṭṭhimabhāgaṃ.

thambhabhittipādussāpanādinā = thambha, pillar + bhittipāda, wall-foundation + ussāpana + ādinā

ussāpana nt. lifting up, raising, erecting .

¹ *Kūṭa*, m. nt. the top; prominence; peak; ridge; pinnacle; a hammer. **nt.** falsehood; deceit. *Agāra*, nt. house; a dwelling place.

Paṭhamachiggaḷayugasutta - Yoke with a Hole (SN 56.47)

1117. *sattame aññamaññakhādikāti aññamaññaṃ khādanam.*

khādikā = *khādanam*, eating; *bhāva* voice, *pacayattha samvaṇṇāna*, *ika* suffix = *yu* suffix hence *bhāva* voice.

aññamaññakhādikā (NG-3, 1 Sg.) The next sentence shows that they are not mutual eaters, animals who eat each other but here it means eating one another.

aññamaññaṃ (same NG as *sabba*), is 2nd form connected to *khādanam* as *kamma*.

Dubbalakhādikāti balavantehi macchādīhi dubbalānaṃ macchādīnaṃ khādanam. The eating of weak fishes (small fishes, turtles etc...) and so on by strong fishes and so on (sharks, whales etc...).

khādikā = *khādanam*, eating; *bhāva* voice, *pacayattha samvaṇṇāna*, *ika* suffix = *yu* suffix hence *bhāva* voice.

dubbala = *dubbalānaṃ macchādīnaṃ*, in 6th form *kamma* because *khādanam* is *bhāva* voice.

khādikā = *balavantehi macchādīhi khādanam*. *Ābhoga*: who eats? *kattā* = *balavantehi macchādīhi*.

dubbalānaṃ = *macchādīnaṃ*, fish, turtle etc... *abhidheyattha samvaṇṇāna*.

dutiyachiggaḷayugasuttavaṇṇanā – Yoke with a hole #2 (SN 56.48)

1118. aṭṭhame **mahāpathavī**ti cakkavāḷagabbhantarā mahāpathavī.

cakkavāḷagabbhantara [cakkavāḷagabbha+antara] inside the universe.
Motive: mahāpathavī is not earth element.

adhiccamidaṃ, bhanteti idaṃ adhiccupattikaṃ sace taṃ yugaṃ na pūti bhaveyya, samudde udakaṃ na susseyya, so ca kacchapo na mareyya, api nāma yadicchāvasena siyā'ti attho. It is very rare if that yoke would not become decayed, if the water is not dried in the ocean, and if that turtle would not die, even then (*api nāma*), it may happen as wish.

adhiccam = adhiccupattikaṃ
adhiccupattika [adhicca+uppatti+ka] extremely rare incident; appeared in occasionally
Sussati pr. (+instr) dries up (because of); withers (through); shrivels up (with) [√sus + ya + ti] ✓
Yadicchā [yayā+icchā] whatever wish *vasena*, in terms of.

evaṃ adhiccamidaṃ, bhikkhaveli ettha mahāsīvatthero cattāri yugāni dasseti — Here *Mahāsīva* *thera* points out four yokes [simile] -

mahāsīvatthera masc. name of a eminent commentator in Sri Lanka frequently quoted by Buddhaghosa [mahā + sīva + thera] ~

puratthimacakkavāḷamukhavattiyam *ṭhitena purisena pakkhittayugassa hi chiggaḷena tassa andhakacchapassa gīvāya pavesanaṃ viya manussapaṭilābho adhiccapaṭilābhī.* Obtaining the human state is a rare obtainment like *viya*) the insertion in the neck of that blind turtle through (by) a hole of the yoke thrown by the man who is standing (*ṭhitena*) at the eastern edge of the universe (*puratthimacakkavāḷamukhavattiyam*).

puratthimacakkavāḷamukhavattiyam, at the edge of the eastern universe.
pakkhitta 1.1 pp. (+loc) thrown (into); plunged (into); dropped (into); inserted (into) [pa + √khip + ta] ✓
viya=*upama-jotaka*; *manussapaṭilābho adhiccapaṭilābhī*=*upama*; the rest=*upamāya*.

Dakkhinacakkavāḷamukhavattiyam *ṭhitena [purisena] pakkhittassa pana paribbhamantassa purimayugaṃ patvā chiggaḷena₂ chiggaḷupari āruḷhassa [yugassa] chiggaḷena₁ gīvappavesanaṃ viya tathāgatuppādo adhiccatarasambhavo.* The arising of a Tathāgata is a rare event like the insertion of the neck through a hole of a [second] yoke thrown by the man who is standing (*ṭhitena*) at the southern edge of the universe, roaming [in the ocean] having reached the previous yoke came up on top of it, **through its hole above.**

paribbhamanta prp. walking or roamed about X
upari 1 ind. above; overhead ✓

āruḷha 1 pp. climbed over, ascended; boarded; embarked [*ā* + *√ruh* + *ta*] ✓
*chiggaḷena*₂ connects to *upari*, *chiggaḷena*₂ *chiggaḷupari* = one hole on top of the other hole.
*chiggaḷena*₁ connects to *pavesanaṃ*.
pakkhittassa, *paribbhamantassa* and *āruḷhassa* are connected to *yugassa* (*understood*) as adjectives.

Pacchimacakkavālamukhavattiyam *ṭhitena* [*purisena*] *pakkhittassa* *pana* *paribbhamantassa* *purimayugadvayaṃ* *patvā* *chiggaḷena* *chiggaḷupari* *āruḷhassa* [*yugassa*] *chiggaḷena* *gīvappavesanaṃ* *viya* *tathāgatappaveditassa* *dhammavinayassa* *dīpanaṃ* *adhiccatarasambhavaṃ*. The explanation of the Dhamma and Discipline proclaimed by the Tathāgata shines in the world is a rare event like the insertion of the neck through a hole of a [third] yoke thrown by the man who is standing (*ṭhitena*) at the southern edge of the universe, roaming [in the ocean] having reached the previous two yoked came up through its hole above.

purimayugadvayaṃ = *purima* + *yuga* + *dvayaṃ*, previous two yokes

Uttaracakkavālamukhavattiyam *ṭhitena* *pakkhittassa* *pana* *paribbhamantassa* *purimayugattayaṃ* *patvā* *chiggaḷena* *chiggaḷupari* *āruḷhassa* *chiggaḷena* *gīvappavesanaṃ* *viya* *catusaccapaṭivedho* *atī* *viya* *adhiccatarasambhavo* *veditabbo*. The breakthrough of the four truths is extremely rare event like

atī connects to ??

navamādāni abhisamayasaṃyutte vuttanayānevāti.

Aniccāsutta - Impermanent (SN 22:12)

12-21. *aniccavagge pariyosānasuttaṃ pucchāvasikaṃ, sesāni tathā tathā bujjanakānañca vasena desitānīti. paṭhamādīni.* The last *sutta* is question-influence (according to a question) and the rest (*sesāni*) is expounded accordingly (*tathā tathā*) in terms (*vasena*) of the knowers (intelligence [of the listeners]) (*bujjanakānañ*).

pariyosāna 1 nt. end; finish; conclusion; culmination [*pari + ava + √sā + ana*] ✓

Vasika adj. (+gen) under the power (of); under the influence (of) [*√vas + a + ika*].

bujjanaka adj. intelligent, prudent. Bujjanaka (adj.) [fr. *bujhana*] endowed with knowledge, having the elements of bodhi, being enlightened [DhsA 217](#).

Pariññasuttavaṅṅanā - Full Understanding (SN 22.23)

23. Dutiye **pariññeyyeti** parijānitabbe, samatikkamitabbe 'ti attho.

In the second sutta, *pariññeyye* means *parijānitabbe* but the intended meaning is 'something worthy to go beyond'.

In the second sutta, *pariññeyye* means *parijānitabbe* but the intended meaning (*iti attho*) is 'something worthy to go beyond'

(ie. five aggregates or *nāma rūpa*).

pariññeyye = *parijānitabbe* (*paccayattha samvaṅṅanā*).

pariñña adj. completely comprehending; fully understanding [*pari* + √*ñā* + *ā* + *a*] ✓

parijānāti pr. (+acc) completely comprehends; accurately understands; knows full well [*pari* + √*ñā* + *nā* + *ti*].

Samatikkamati pr. (+acc) surpasses; overcomes; goes beyond; surmounts [*saṃ* + *ati* + √*kam* + *a* + *ti*] ✓

Pariññanti *accantapariññaṃ*, *samatikkaman* 'ti attho.

Pariññan means beyond the peak of understanding, the intended meaning is 'going beyond [*nāma rūpa*]'

Pariññan means beyond the peak (*accanta*) of understanding (*pariññaṃ*), the intended meaning (*iti attho*) is 'going beyond (*samatikkaman*) [*nāma rūpa*]'

Motive: *pariññaṃ* has many meanings ex. *pañña* is also called *pariññaṃ* or *vipassana pariññaṃ*.

accanta 2 adj. extreme; severe; lit. beyond the limit [*ati* + *anta*].

Samatikkamana nt. surpassing; overcoming; going beyond; transcending [*saṃ* + *ati* + √*kam* + *ana*].

Rāgakkhayotiādi nibbānassa nāmaṃ. Tañhi accantapariññā nāma. dutiyaṃ.

Rāgakkhayo and so on is the name for Nibbāna. Indeed (*hi*) it [Nibbāna] is called the ultimate full understanding (or beyond the peak of full understanding).

Rāgakkhayo and so on is the name (*nāmaṃ*) for Nibbāna (*nibbānassa*). Indeed (*hi*) it (*taṃ*, refers to Nibbāna) is called the ultimate full understanding.

Motive: not refer to any *maggas* but Nibbāna.

Samyutta Nikāya - Khandhavaggaṭīkā - 1. Khandhasamyuttaṃ - 3. Bhāravaggo - Pariññasuttavaṅṅanā (ṭīka)

23. **Parijānitabbeti** *pahānapariññāya* *parijānitabbe*.

parijānitabbe means should be fully understood by abandoning.

parijānitabbe means *parijānitabbe* should be fully understood by abandoning (*pahānapariññāya*).

Parijānitabbe = should be fully understood.

Pahānapariññā fem. complete comprehension by abandoning [*pahāna* + *pariññā*] ~

Tathā parijānanañca tattha chandarāgappahānaṃ, tesaṃ atikkamoti āha ‘samatikkamitabbeti attho’ ti. Accantapariññanti nibbānaṃ vadati. Tenāha ‘samatikkamanti attho’ ti.

About *ñātapariññā*

1. *ñātapariññā*. (MNa) ‘*pathavīdhātuṃ parijānāti, ayaṃ pathavīdhātu ajjhattikā, ayaṃ bāhirā, idamassā lakkhaṇaṃ, imāni rasapaccupaṭṭhānapadaṭṭhānāni*’*ti ayaṃ ñātapariññā*. He understands the earth element, this earth element is internal, external, this is its characteristic, its function, its manifestation, its proximate cause’ this is *ñātapariññā* (knowing what to be known).

Katamā tīraṇapariññā? evaṃ ñātaṃ katvā pathavīdhātuṃ tīreti aniccato dukkhato rogato’*ti dvācattālīsāya ākārehi, ayaṃ tīraṇapariññā*. What is *tīraṇapariññā*? Making them known in this way, from forty two perspectives he decides/determines [the earth element] such as (iti, the list) *anicca, dukkha*, disease. This is *tīraṇapariññā*.

dvācattālīsā cattārīsam (40)

Katamā pahānapariññā? evaṃ tīrayitvā aggamaggena pathavīdhātuyā chandarāgaṃ pajahati, ayaṃ pahānapariññā. What is *pahānapariññā*? Having decided that way he abandons *chanda* and *rāga* with regard to the earth element by means of the highest *magga*.

rasa + paccupaṭṭhāna + padaṭṭhānā, function + manifestation + proximate cause.

majjhimanikāye mūlapaññāsa-aṭṭhakathā 1. mūlapariyāyavaggo pathavīvāraṇṇanā (Mūlapariyāyasuttavaṇṇanā)

2. *ñātapariññā? (SNa) tattha katamā ñātapariññā? pañcakkhandhe parijānāti, ayaṃ rūpakkhandho, ayaṃ vedanākkhandho, ayaṃ saññākkhandho, ayaṃ saṅkhārakkhandho, ayaṃ viññānakkhandho, imāni tesam lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni*’*ti. Ayaṃ ñātapariññā*. There what is *ñātapariññā*? He understands the five aggregates, namely ‘this is rūpa-aggregate, this is vedanā-aggregate, this is saññā-aggregate, this is saṅkhāra-aggregate, this is viññāṇa-aggregate, these are their characteristics, function, manifestation and proximate cause’; that is *ñātapariññā*.

Katamā tīraṇapariññā? evaṃ ñātaṃ katvā pañcakkhandhe tīreti aniccato dukkhato rogato’*ti dvācattālīsāya ākārehi. Ayaṃ tīraṇapariññā*. What is *tīraṇapariññā*? Having known in that way, he decides the five aggregates ‘as *anicca, dukkha, roga*’ ??

Katamā pahānapariññā? evaṃ tīrayitvā aggamaggena pañcasu khandhesu chandarāgaṃ pajahati. What is pahānapariññā? Having decided that way he abandons chanda and rāga with regard to the five aggregates by means of the highest magga.

saṃyuttanikāye sagāthāvagga-aṭṭhakathā 1. devatāsāmyuttaṃ 10. samiddhisuttavaṇṇanā

3. *ñātapariññā. (NIDD1a) tattha katamā ñātapariññā? sabbadhammaṃ jānāti* ‘*ime ajjhattikā, ime bāhirā, idamassa lakkhaṇaṃ, imāni rasapaccupaṭṭhānapadaṭṭhānāni*’*ti. Ayaṃ ñātapariññā*.

Katamā tīraṇapariññā? evaṃ ñātaṃ katvā labbhamānavasena sabbadhammaṃ tīreti aniccato dukkhato rogato’*tiādinā (saṃ °ni °3.122), ayaṃ tīraṇapariññā*.

Katamā pahānapariññā? evaṃ tīrayitvā aggamaggena dhammesu chandarāgaṃ pajahati, ayaṃ pahānapariññāti. Imā pariññāyo sandhāya so abhiññāpāragū pariññāpāragū pahānapāragū’*ti āha.*

Abhijānasutta - Directly Knowing (SN 22:24)

24. Tatiye **abhijānanti** abhijānanto.

abhijānan = *abhijānanto*; *pacayattha samvaṇṇanā* i.e. NG-6, 1 Sg.

Iminā ñātāpariññā kathitā, dutiyapadena tīraṇāpariññā, tatiyacatutthehi pahānapariññā 'ti *imasmiṃ sutte tisso pariññā kathitāti*. By this *abhijānan* something to be known (*ñātāpariññā*) is mentioned, by the second word (*parijānaṃ*) *tīraṇāpariññā* [is mentioned], with the third and fourth word *pahānapariññā* [is mentioned], in this way (iti) in this sutta three types of full understanding are mentioned.

abhijānan means *ñātāpariññā* = full understanding of what should be understood or correct understanding (see heat as heat, pain as pain).

second word, *aparijānaṃ* means *tīraṇāpariññā*, full understanding of what to be determined, decisively understand that this is impermanent, suffering, anatta.

tīraṇa nt. deciding; judging; investigating [*√tīr + aṇa*].

tīraṇāpariññā fem. complete comprehension by judgement [*tīraṇa + pariññā*] ~

third and fourth word = *avirājayam* and *appajaham* mean *pahānapariññā*, full understanding is full enough to abandon *taṅhā* [*pahāna + pariññā*].

More Information

1. *ñātāpariññā*. (MNa) '*pathavīdhātuṃ parijānāti, ayaṃ pathavīdhātu ajjhattikā, ayaṃ bāhirā, idamassā lakkhaṇaṃ, imāni rasapaccupaṭṭhānapadaṭṭhānāni*' ti *ayaṃ ñātāpariññā*. 'He understands the earth element, this earth element is internal, external, this is its characteristic, its function, its manifestation, its proximate cause' this is *ñātāpariññā* (knowing what to be known).

Katamā tīraṇāpariññā? evaṃ ñātaṃ katvā pathavīdhātuṃ tīreti aniccato dukkhato rogato 'ti *dvācattālīsāya ākārehi. Ayaṃ tīraṇāpariññā*. What is *tīraṇāpariññā*? Making them known in this way, **from forty two perspectives** he decides/determines [the earth element] such as (iti, the list) *anicca, dukkha*, disease. This is *tīraṇāpariññā*.

dvācattālīsā cattārīsāṃ (40)

Katamā pahānapariññā? evaṃ tīrayitvā aggamaggena pathavīdhātuyā chandarāgaṃ pajahati, ayaṃ pahānapariññā. What is *pahānapariññā*? Having decided that way he abandons *chanda* and *rāga* with regard to the earth element by means of the highest *magga*.

rasa + paccupaṭṭhāna + padaṭṭhānā, function + manifestation + proximate cause.

majjhimanikāye mūlapaṇṇāsa-aṭṭhakathā 1. mūlapariyāyavaggo pathavīravanaṇṇanā (Mūlapariyāyasuttavaṇṇanā)

Forty two perspectives

765. *Evaṃ dvādasahākārehi suññataṃ pariggaṇhitvā puna tīraṇāpariññāvasena*

dvācattālīsāya ākārehi suññataṃ pariggaṇhāti, rūpaṃ

1. *aniccato.*
2. *Dukkhatō.*
3. *Rogato.*
4. *Gaṇḍato (boil).*
5. *Sallato (arrow).*
6. *Aghato (trouble).*
7. *Ābādhato ().*
8. *Parato ().*
9. *Palokato ().*
10. *ḥtito ().*
11. *Upaddavato ().*
12. *Bhayato ().*
13. *Upasaggato ().*
14. *Calato ().*
15. *Pabhaṃguto ().*
16. *Addhuvato ().*
17. *Atāṇato ().*
18. *Aleṇato ().*
19. *Asaraṇato ().*
20. *Asaraṇībhūtao ().*
21. *Rittato ().*
22. *Tucchato ().*
23. *Suññato ().*
24. *Anattato ().*
25. *Anassādato ().*
26. *Ādīnavato ().*
27. *Vipariṇāmadhammato ().*
28. *Assārakato ().*
29. *Aghamūlato ().*
30. *Vadhakato ().*
31. *Vibhavato ().*
32. *Sāsavato ().*
33. *Samkhatato ().*
34. *Mārāmisato ().*
35. *Jātidhammato ().*
36. *Jarādhhammato ().*
37. *Byādhidhammato ().*
38. *Maraṇadhammato ().*
39. *Sokaparidevadukkhadomanassaupāyāsadhammato ().*
40. *Samudayato ().*
41. *Atthaṃgamato ().*
42. *Anassādato ().*
43. *Ādīnavato ().*

Nissaraṇato passati. Vedanaṃ. Pa. Viññāṇaṃ aniccato. Pa. Nissaraṇato passati.

Assādasutta # 1 - Enjoyment #1 (SN 22:26)

25-30. *catutthādīni dhātusaṃyutte vuttanayeneva veditabbāni. Paṭipāṭiyā panettha pañcamachaṭṭhasattamesu cattāri saccāni kathitāni, aṭṭhamanavamesu vaṭṭavivaṭṭaṃ.*

The fourth sutta and so on should be understood in exactly the same way as in *dhātusaṃyutta* (*saṃyutta* 14). The four truths are mentioned in the fifth, sixth and seventh [sutta] successively; here, the round and counter-round (dependent origination) [is mentioned] in the eighth and ninth [sutta].

The fourth sutta and so on (*catutthādīni*) should be understood (*veditabbāni*) in exactly (*eva*) the same way (*vuttanayena*) as in *dhātusaṃyutta* (*saṃyutta* 14). The four truths (*cattāri saccāni*) are mentioned (*kathitāni*) in fifth, sixth and seventh [sutta] (*pañcamachaṭṭhasattamesu*) successively (*paṭipāṭiyā*); here (*ettha*), the round and counter-round (dependent origination) (*vaṭṭavivaṭṭaṃ*) [are mentioned] in the eighth and ninth (*aṭṭhamanavamesu*) [sutta].

VOCABULARY & GRAMMATICAL ANALYSIS

paṭipāṭiyā ind. in sequence; in order; successively [*pati* + √*paṭ* + **i* + *yā*].

vuttanayeneva sandhi. in exactly the same way; by exactly the same method [*vutta* + *nayena* + *eva*].

vaṭṭavivaṭṭa nt. round of cyclical existence and its cessation [*vaṭṭa* + *vivaṭṭa*].

dhātusaṃyutte is connected to *vutta*.

pañcamachaṭṭhasattamesu: 5. *assādasuttaṃ* (SN 22.26), 6. *dutiyaassādasuttaṃ* (SN 22.27), 7.

tatiyaassādasuttaṃ (SN 22.28).

aṭṭhamanavamesu: 8. *abhinandanasuttaṃ* (Delight – SN 22.29), 9. *uppādasuttaṃ* (Arising – SN 22.30).

Tatiyāssādasutta – Enjoyment/Advantage #3 (SN 22:28)

[1. Attachment, disenchantment, escape]

“No *ce*’daṃ, bhikkhave, rūpassa **assādo** *abhavissa*, nayidaṃ *sattā rūpasmim sārājjeyyuṃ*.
Yasmā ca kho, bhikkhave, *atthi* rūpassa *assādo*, *tasmā* *sattā rūpasmim sārājanti*.

“No *ce*’daṃ, bhikkhave, rūpassa **ādīnavo** *abhavissa*, nayidaṃ *sattā rūpasmim nibbindeyyuṃ*.
Yasmā ca kho, bhikkhave, *atthi* rūpassa *ādīnavo*, *tasmā* *sattā rūpasmim nibbindanti*.

“No *ce*’daṃ, bhikkhave, rūpassa **nissaraṇaṃ** *abhavissa*, nayidaṃ *sattā rūpasmā nissareyyuṃ*.
Yasmā ca kho, bhikkhave, *atthi* rūpassa *nissaraṇaṃ*, *tasmā* *sattā rūpasmā nissaranti*.

“If, monks, there were no enjoyment in form, beings would not become attached to form. But because there is enjoyment in form, beings become attached to form.

“If there were no danger in form, beings would not become disenchanted with form. But because there is danger in form, beings become disenchanted with form.

“If there were no escape from form, beings would not escape from form. But because there is an escape from form, beings escape from form.

<i>no</i>	<i>Nip.</i>	not	<i>abhavissa</i>	adverb
<i>ce</i>	<i>Nip.</i>	if	<i>abhavissa</i>	<i>arujiattha – not agreeable</i>
<i>idaṃ</i> (nt.) gender illusion (<i>ayaṃ</i>)	<i>PG-4, 1 Sg.</i>	this (for emphasis)	<i>assādo</i>	adjective
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(in) of form	<i>assādo</i>	possessive
<i>assādo</i> (m.)	<i>NG-1, 1 Sg.</i>	enjoyment	<i>abhavissa</i>	<i>vikati-kattā</i>
<i>abhavissa</i>	<i>V-8, 3 Sg.</i>	would be, were		<i>kriyā</i>
<i>na</i> (<i>nayidaṃ</i>)	<i>Nip.</i>	not	<i>sārājjeyyuṃ</i>	adjective
<i>idaṃ</i> (nt.) (<i>ime</i>)	<i>PG-4, 1 Sg.</i>	these	<i>sattā</i>	<i>kamma</i>
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>sārājjeyyuṃ</i>	<i>kattā</i>
<i>rūpasmim</i>	<i>NG-2, 7 Sg.</i>	in regard to form	<i>sārājjeyyuṃ</i>	<i>desādhāra</i>
<i>sārājjeyyuṃ</i> ¹	<i>V-3, 3 Pl.</i>	would become attached		<i>kriyā</i>
<i>yasmā</i>	<i>PG-12, 5 Sg.</i>	because	<i>atthi</i>	<i>hetu</i>
<i>ca kho</i>	<i>Nip.</i>	but		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>atthi</i>	<i>V-1, 3 Sg.</i>	there is		<i>kriyā</i>
<i>rūpassa</i>	<i>NG-2, 6 Sg.</i>	(of) in form	<i>assādo</i>	possessive
<i>assādo</i>	<i>NG-1, 1 Sg.</i>	enjoyment	<i>atthi</i>	<i>vikati-kattā</i>
<i>tasmā</i>	<i>PG-6, 5 Sg.</i>	therefore		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>sārājanti</i>	<i>kattā</i>
<i>rūpasmim</i>	<i>NG-2, 7 Sg.</i>	in regard to form	<i>sārājanti</i>	<i>visayādhāra</i>

¹ *Sārājanti* (*saṃ + raj + ya*), to be attached to. aor. *~jji*. pp. *sāratta*. abs. *~jitvā*.

<i>sārajjanti</i>	V-3, 3 Pl.	become attached		<i>kriyā</i>
<i>no</i>	Nip.	not	<i>abhavissa</i>	adverb
<i>ce</i>	Nip.	if	<i>abhavissa</i>	arujiattha – not agreeable
<i>idaṃ</i> (nt.) gender illusion (<i>ayaṃ</i>)	PG-4, 1 Sg.	it (for emphasis)	<i>ādīnavo</i>	adjective
<i>bhikkhave</i>	Voc.	Oh Monks!		
<i>rūpassa</i>	NG-2, 6 Sg.	(of) to form	<i>assādo</i>	possessive
<i>ādīnavo</i> ²	NG-1, 1 Sg.	danger	<i>abhavissa</i>	<i>vikati-kattā</i>
<i>abhavissa</i>	V-8, 3 Sg.	would be, were		<i>kriyā</i>
<i>na</i> (<i>nayidaṃ</i>)	Nip.	not	<i>nibbindeyyuṃ</i>	adverb
<i>idaṃ</i> (nt.) (<i>ime</i>)	PG-4, 1 Sg.	to it	<i>nibbindeyyuṃ</i>	<i>kamma</i>
<i>sattā</i>	NG-1, 1 Pl.	beings	<i>nibbindeyyuṃ</i>	<i>kattā</i>
<i>rūpasmim</i>	NG-2, 7 Sg.	with regard to form	<i>nibbindeyyuṃ</i>	<i>visayādhāra</i>
<i>nibbindeyyuṃ</i>	V-3, 3 Pl.	would become disenchanted		<i>kriyā</i>
<i>yasmā</i>	PG-12, 5 Sg.	because	<i>atthi</i>	<i>hetu</i>
<i>ca kho</i>	Nip.	but		
<i>bhikkhave</i>	Voc.	Oh Monks!		
<i>atthi</i>	V-1, 3 Sg.	there is		<i>kriyā</i>
<i>rūpassa</i>	NG-2, 6 Sg.	(of) in form	<i>assādo</i>	possessive
<i>ādīnavo</i>	NG-1, 1 Sg.	danger	<i>atthi</i>	<i>vikati-kattā</i>
<i>tasmā</i>	PG-6, 5 Sg.	therefore		
<i>sattā</i>	NG-1, 1 Pl.	beings	<i>nibbindanti</i>	<i>kattā</i>
<i>rūpasmim</i>	NG-2, 7 Sg.	with regard to form	<i>nibbindanti</i>	<i>visayādhāra</i>
<i>nibbindanti</i> ³	V-3, 3 Pl.	become disenchanted		<i>kriyā</i>
<i>no</i>	Nip.	not	<i>abhavissa</i>	adverb
<i>ce</i>	Nip.	if	<i>abhavissa</i>	arujiattha – not agreeable
<i>idaṃ</i> (nt.) gender illusion (<i>ayaṃ</i>)	PG-4, 1 Sg.	it (for emphasis)	<i>nissaraṇaṃ</i>	adjective
<i>bhikkhave</i>	Voc.	Oh Monks!		
<i>rūpassa</i>	NG-2, 6 Sg.	(of) to form	<i>assādo</i>	possessive
<i>nissaraṇaṃ</i>	NG-1, 1 Sg.	escape	<i>abhavissa</i>	<i>vikati-kattā</i>
<i>abhavissa</i>	V-8, 3 Sg.	would be, were		<i>kriyā</i>
<i>na</i> (<i>nayidaṃ</i>)	Nip.	not	<i>nissareyyuṃ</i>	adverb
<i>idaṃ</i> (nt.) (<i>ime</i>)	PG-4, 1 Sg.	to it	<i>nissareyyuṃ</i>	<i>kamma</i>
<i>sattā</i>	NG-1, 1 Pl.	beings	<i>nissareyyuṃ</i>	<i>kattā</i>
<i>rūpasmā</i>	NG-2, 7 Sg.	(in) to form	<i>nissareyyuṃ</i>	<i>desādhāra</i>
<i>nissareyyuṃ</i>	V-3, 3 Pl.	would escape		<i>kriyā</i>
<i>yasmā</i>	PG-12, 5 Sg.	because	<i>atthi</i>	<i>hetu</i>
<i>ca kho</i>	Nip.	but		
<i>bhikkhave</i>	Voc.	Oh Monks!		

² *ādīnava* = *ā* + *dīna* + *va* (nt.). *Nirādīnava* (adj.) [*nis*+*ādīnava*] not beset with dangers, not in danger, unimperilled.

³ *Nibbindati* (*ni* + *vid* + *m-a*), to get wearied of; to be disgusted with. aor. ~ndi. pp. *nibbinna*. abs. ~detvā.

<i>atthi</i>	V-1, 3 Sg.	there is		<i>kriyā</i>
<i>rūpassa</i>	NG-2, 6 Sg.	(of) in form	<i>assādo</i>	possessive
<i>nissaraṇaṃ</i>	NG-1, 1 Sg.	escape	<i>atthi</i>	<i>vikati-kattā</i>
<i>tasmā</i>	PG-6, 5 Sg.	therefore		
<i>sattā</i>	NG-1, 1 Pl.	beings	<i>nissaranti</i>	<i>kattā</i>
<i>rūpasmā</i>	NG-2, 5 Sg.	from form	<i>nissaranti</i>	<i>visayādhāra</i>
<i>nissaranti</i>	V-3, 3 Pl.	escape		<i>kriyā</i>

“No ce’daṃ, bhikkhave, vedanāya . . . sannāya . . . saṅkhārānaṃ . . . viññāṇassa assādo *abhavissa*, nayidaṃ *sattā viññāṇasmim sārājjeyyuṃ*. Yasmā ca kho, bhikkhave, *atthi* viññāṇassa *assādo*, *tasmā sattā viññāṇasmim sārājanti*.”

No ce’daṃ, bhikkhave, viññāṇassa ādīnava *abhavissa*, nayidaṃ *sattā viññāṇasmim nibbindeyyuṃ*. Yasmā ca kho, bhikkhave, *atthi* viññāṇassa ādīnava, *tasmā sattā viññāṇasmim nibbindanti*.

No ce’daṃ, bhikkhave, viññāṇassa nissaraṇaṃ *abhavissa*, nayidaṃ *sattā viññāṇasmā nissareyyuṃ*. Yasmā ca kho, bhikkhave, *atthi* viññāṇassa nissaraṇaṃ, *tasmā sattā viññāṇasmā nissaranti*.

“If, monks, there were no enjoyment in feeling . . . in perception . . . in volitional activities . . . in consciousness, beings would not become attached to consciousness. But because there is enjoyment in consciousness, beings become attached to consciousness. If there were no danger in consciousness, beings would not become disenchanted with consciousness. But because there is danger in consciousness, beings become disenchanted with consciousness. If there were no escape from consciousness, beings would not escape from consciousness. But because there is an escape from consciousness, beings escape from consciousness.”

[2. How beings attain release]

“*Yāvakiṅvañca*, bhikkhave, *sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato*, *ādīnavañca ādīnavato*, *nissaraṇaṅca nissaraṇato*, *yathābhūtaṃ nābbhaññiṃsu*, *n’eva tāva*, bhikkhave, *sattā sadevakā lokā samārakā sabrahmakā*, *sassamaṇabrāhmaṇiṃyā pajāya sadevamanussāya*, *nissaṭṭā viṣaṃyuttā vippamuttā vimariyādīkatena cetasā vihariṃsu*.”

“*Yato* ca kho, bhikkhave, *sattā imesaṃ pañcannaṃ upādānakkhandhānaṃ assādañca assādato*, *ādīnavañca ādīnavato*, *nissaraṇaṅca nissaraṇato*, *yathābhūtaṃ abbhaññiṃsu*, *atha*, bhikkhave, *sattā sadevakā lokā samārakā sabrahmakā*, *sassamaṇabrāhmaṇiṃyā pajāya sadevamanussāya*, *nissaṭṭā viṣaṃyuttā vippamuttā vimariyādīkatena cetasā viharanti*.”

“So long, monks, as beings have not directly known as it really is, in regard to these five clinging-aggregates, the enjoyment as enjoyment, the danger as danger, and the escape as escape, for so long, monks, in the world with its devas, Māra, and Brahmā, in the population with its ascetics and brahmins, its devas and humans, beings did not dwell released, detached, freed, with mind made without a boundary.

“But when, monks, beings have directly known as it really is, in regard to these five clinging-aggregates, the enjoyment as enjoyment, the danger as danger, and the escape as escape, then, monks, in the world with its devas, Māra, and Brahmā, in the population with its ascetics and brahmins, its devas and humans, beings dwell released, detached, freed, with mind made without a boundary.”

<i>yāvakīvaṇṇi</i>	<i>Nip.</i>	so long	<i>abbhaññāsiṃ</i>	<i>kāla-accanta-samyoga kriyā-visesana</i>
<i>ca (yāvakīvaṇṇi)</i>	<i>Nip.</i>	and		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>abbhaññāsiṃ</i>	<i>kattā</i>
<i>imesaṃ</i>	<i>PG-3, 6 Pl.</i>	these	<i>upādānakkhandhānaṃ</i>	adjective
<i>pañcannaṃ</i>	<i>PG-30, 6 Pl.</i>	five	<i>upādānakkhandhānaṃ</i>	adjective
<i>upādānakkhandhānaṃ</i>	<i>NG-1, 6 Pl.</i>	of the aggregates subject to clinging	<i>assādaṇṇi, ..., nissaraṇaṇṇi</i>	possessive
<i>assādaṇṇa</i>	<i>NG-1, 2 Sg.</i>	enjoyment	<i>abbhaññāsiṃ</i>	<i>kamma</i>
<i>assādato</i>	<i>NG-1, 5 Sg.</i>	as enjoyment	<i>abbhaññāsiṃ</i>	ablative
<i>ādīnavaṇṇa</i>	<i>NG-1, 2 Sg.</i>	danger	<i>abbhaññāsiṃ</i>	<i>kamma</i>
<i>ādīnavato</i>	<i>NG-1, 5 Sg.</i>	as danger	<i>abbhaññāsiṃ</i>	ablative
<i>nissaraṇaṇṇa</i>	<i>NG-2, 2 Sg.</i>	escape	<i>abbhaññāsiṃ</i>	<i>kamma</i>
<i>nissaraṇato</i>	<i>NG-2, 5 Sg.</i>	as escape	<i>abbhaññāsiṃ</i>	ablative
<i>yathābūtaṃ</i>	<i>Nip.</i>	as they really are	<i>abbhaññāsiṃ</i>	adverb
<i>na (nābbhaññāsiṃsu)</i>	<i>Nip.</i>	not	<i>abbhaññāsiṃ</i>	adverb
<i>abbhaññāsiṃsu</i>	<i>V-6, 3 Pl.</i>	they directly knew		<i>kriyā</i>
<i>na</i>	<i>Nip.</i>	not	<i>vihariṃsu</i>	adverb
<i>eva</i>	<i>Nip.</i>	indeed	<i>vihariṃsu</i>	adverb
<i>tāva</i>	<i>Nip.</i>	for that long	<i>abbhaññāsiṃ</i>	<i>kāla-accanta-samyoga kriyā-visesana</i>
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>vihariṃsu</i>	<i>pakati-kattā</i>
<i>sadevakā</i>	<i>NG-1, 5 Sg.</i>	with its devas	<i>lokā</i>	adjective
<i>lokā</i>	<i>NG-1, 5 Sg.</i>	from this world	<i>nissaṭṭā, ..., vippamuttā</i>	ablative
<i>samāarakā</i>	<i>NG-1, 5 Sg.</i>	with its maras	<i>lokā</i>	adjective
<i>sabrahmakā</i>	<i>NG-1, 5 Sg.</i>	with its brahmas	<i>lokā</i>	adjective
<i>sassamaṇabrāhmaṇiyā</i>	<i>NG-3, 5 Sg.</i>	with its ascetics and brahmins	<i>pajāya</i>	adjective
<i>pajāya</i>	<i>NG-3, 5 Sg.</i>	from these beings, from the people	<i>nissaṭṭā, ..., vippamuttā</i>	ablative
<i>sadevamanussāya</i>	<i>NG-3, 5 Sg.</i>	with its devas (royalties) and humans	<i>pajāya</i>	adjective
<i>nissaṭṭā⁴</i>	<i>NG-1, 1 Pl.</i>	released	<i>vihariṃsu</i>	<i>vikati-kattā</i>
<i>visaṃyuttā</i>	<i>NG-1, 1 Pl.</i>	detached	<i>vihariṃsu</i>	<i>vikati-kattā</i>

⁴ *Nissarati* (*ni* + *sar* + *a*), to depart; to escape from. aor. *~sari*. pp. *nissaṭṭa*, abs. *~ritvā*.

<i>vippamuttā</i> (requires ablative)	<i>NG-1, 1 Pl.</i>	freed	<i>vihariṃsu</i>	<i>vikati-kattā</i>
<i>vimariyādīkatena</i> ⁵	<i>NG-1, 3 Sg.</i>	made without a boundary, without defilement (boundary = <i>kilesa vatta</i>)	<i>cetasā</i>	adjective
<i>cetasā</i>	<i>NG-4, 3 Sg.</i>	with mind	<i>vihariṃsu</i>	instrument
<i>vihariṃsu</i>	<i>V-6, 3 Pl.</i>	dwelled (there is na far away)	<i>sattā=kattā</i>	<i>kriyā</i>
<i>yato</i>	<i>Nip.</i>	when	<i>abbhaññāsim</i>	<i>kāladhāra</i>
<i>ca kho</i>	<i>Nip.</i>	but		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>abbhaññāsim</i>	<i>kattā</i>
<i>imesaṃ</i>	<i>PG-3, 6 Pl.</i>	these	<i>upādānakkhandhānaṃ</i>	adjective
<i>pañcannaṃ</i>	<i>PG-30, 6 Pl.</i>	five	<i>upādānakkhandhānaṃ</i>	adjective
<i>upādānakkhandhānaṃ</i>	<i>NG-1, 6 Pl.</i>	of the aggregates subject to clinging	<i>assādañ, ..., nissaraṇañ</i>	possessive
<i>assādañca</i>	<i>NG-1, 2 Sg.</i>	enjoyment	<i>abbhaññāsim</i>	<i>kamma</i>
<i>assādato</i>	<i>NG-1, 5 Sg.</i>	as enjoyment	<i>abbhaññāsim</i>	ablative
<i>ādinavañca</i>	<i>NG-1, 2 Sg.</i>	danger	<i>abbhaññāsim</i>	<i>kamma</i>
<i>ādinavato</i>	<i>NG-1, 5 Sg.</i>	as danger	<i>abbhaññāsim</i>	ablative
<i>nissaraṇañca</i>	<i>NG-2, 2 Sg.</i>	escape	<i>abbhaññāsim</i>	<i>kamma</i>
<i>nissaraṇato</i>	<i>NG-2, 5 Sg.</i>	as escape	<i>abbhaññāsim</i>	ablative
<i>yathābhūtaṃ</i>	<i>Nip.</i>	as they really are	<i>abbhaññāsim</i>	adverb
<i>abbhaññiṃsu</i>	<i>V-6, 3 Pl.</i>	they directly knew		<i>kriyā</i>
<i>atha</i>	<i>Nip.</i>	then		
<i>bhikkhave</i>	<i>Voc.</i>	Oh Monks!		
<i>sattā</i>	<i>NG-1, 1 Pl.</i>	beings	<i>vihariṃsu</i>	<i>pakati-kattā</i>
<i>sadevakā</i>	<i>NG-1, 5 Sg.</i>	with its devas	<i>lokā</i>	adjective
<i>lokā</i>	<i>NG-1, 5 Sg.</i>	from this world	<i>vihariṃsu</i>	<i>desādhāra</i>
<i>samārakā</i>	<i>NG-1, 5 Sg.</i>	with its maras	<i>lokā</i>	adjective
<i>sabrahmakā</i>	<i>NG-1, 5 Sg.</i>	with its brahmas	<i>lokā</i>	adjective
<i>sassamaṇabrāhmaṇiyā</i>	<i>NG-3, 5 Sg.</i>	with its ascetics and brahmins	<i>pajāya</i>	adjective
<i>pajāya</i>	<i>NG-3, 5 Sg.</i>	amongst these beings, amongst the people	<i>vihariṃsu</i>	<i>visayādhāra</i>
<i>sadevamanussāya</i>	<i>NG-3, 5 Sg.</i>	with its devas (royalties) and humans	<i>pajāya</i>	adjective
<i>nissaṭṭā</i>	<i>NG-1, 1 Pl.</i>	released	<i>viharanti</i>	<i>vikati-kattā</i>
<i>visaṃyuttā</i>	<i>NG-1, 1 Pl.</i>	detached	<i>viharanti</i>	<i>vikati-kattā</i>
<i>vippamuttā</i>	<i>NG-1, 1 Pl.</i>	freed	<i>viharanti</i>	<i>vikati-kattā</i>
<i>vimariyādīkatena</i>	<i>NG-1, 3 Sg.</i>	made without a boundary, without defilement (boundary = <i>kilesa vatta</i>)	<i>cetasā</i>	adjective
<i>cetasā</i>	<i>NG-4, 3 Sg.</i>	with mind	<i>viharanti</i>	<i>instrumental</i>
<i>viharanti</i>	<i>V-6, 3 Pl.</i>	dwelled		<i>kriyā</i>

⁵ *Vimariyādīkatena* = *Vi* + *marīyādā* + *kata* = without + a boundary + made. In the compound with *-kata*, the final vowel of *marīyādā* is changed to *ī* (Duroiselle §557). *Marīyādā*, f. boundary; limit.

Natumhākasuttavaṇṇanā - Not Yours (SN 22.33)

33. Natumhākavaggassa paṭhame **pajahathāti** chandarāgappahānena pajahatha.

In the first sutta of the *Natumhāka* chapter, *Pajahatha* means abandon in the sense of abandoning desire and lust.

In the first (*paṭhame*) [sutta] of the *Natumhāka* chapter (*Natumhākavaggassa*), *Pajahatha* means abandon (*pajahatha*) in the sense of abandoning (*pahānena*) desire and lust (*chandarāga*).

Tiṇādīsu tiṇaṃ nāma antopheggu bahisāraṃ tālanāḷikerādi.

Among grass etc... the so-called grass is palm tree, coconut tree and so on that is pheggu-inside sāra-outside.

Among grass etc... (*tiṇādīsu*) the so-called grass (*tiṇaṃ nāma*) is palm tree, coconut tree and so on (*tāla-nāḷikera-ādi*) that is worthless inside (*antopheggu*) valuable outside (*bahisāraṃ*).

VOCABULARY & GRAMMATICAL ANALYSIS

anto, inside; *bahi*, outside.

tālanāḷikerādi = *tāla*, palm tree + *nāḷikera*, coconut tree + *ādi*

Normally other trees inner part is *sāra* and the outer part is *phoggu* but grass, coconut tree and palm trees are backward. **Coconut tree**: the core of the trunk is *soft and moist* because this is where water is transported from the roots to the leaves. The outer layer of the trunk is hard as stone.

Motive: *tiṇa* is not just grass so we could see the analogy of hard outside, soft inside of palm tree and coconut tree just like our body that seems solid on the outside but has not core inside.

antopheggu = phoggu-inside = sapwood inside i.e. worthless.

phoggu 2 nt. worthless thing [√phal].

sāra 1 adj. essential; fundamental; substantial; valuable; sound [√sar + *a].

tālanāḷikerādi = *tālanāḷikera*+*ādi* ; the whole compound is of neuter gender like *aṭṭhi* (NG-14, 1 Sg.) and it is connected to *tiṇaṃ* as its complement.

Kaṭṭhaṃ nāma antosāraṃ bahipheggu **khadirasālasākapanasādi.**

The so called stick is core-inside, worthless-outside such as acacia tree, sal tree, teak tree, jack fruit tree and so on.

The so called *kaṭṭha* (stick) is core-inside (*antosāraṃ*) , worthless-outside (*bahipheggu*) such as, acacia tree (*khadira*), sal tree (*sāla*), teak tree (*sāka*), jack fruit tree (*panasa*) and so on.

khadirasālasākapanasādi = *khadira*, acacia tree + *sāla*, sal tree + *sāka*, teak tree + *panasa*, jack fruit + *ādi*.

Sākhā nāma rukkhassa bāhā viya nikkhantā.

The so called branches went out like the limbs of a tree.

The so called branches (*sākhā*) went out (*nikkhantā*) like (*viya*) the limbs (*bāhā*) of a tree (*rukkhassa*).

VOCABULARY & GRAMMATICAL ANALYSIS

Sākhā (branches) has another meaning that is something unimportant or minor like a branch of a tree vs its trunk which is an important part of a tree. **Note: this comparison is not clear to me.**

bāhā 1 fem. arm; forearm [*√bah + *ā*].

nikkhanta 2 pp. (+abl) elapsed; passed; finished; over; lit. gone out [*nī + √kam + ta*]. **Is there a better translation than went out?**

Palāsaṃ nāma tālanāḷikerapaṇṇādi.

The so called foliage is the leaf of palm tree, coconut tree and so on.

The so called foliage (*palāsaṃ*) is ‘*tālanāḷikerapaṇṇādi*’ the leaf (*paṇṇa*) of palm tree (*tāla*), coconut tree (*nāḷikera*) and so on.

tālanāḷikerapaṇṇādi = *tāla*, palm + *nāḷikera*, coconut tree + *paṇṇa*, leaf + *ādi*

Note: it seems that the commentator wants to tell us that the words *tiṇa-kaṭṭha-sākhā-palāsaṃ* are worthless things.

58. Sammāsambuddhasuttavaṇṇanā (SN 22.58)

58. *Chaṭṭhe ko adhippayāsoti ko adhippayogo.*

In the sixth sutta *ko adhippayāso* means what is special or what is the divergence.

VOCABULARY & GRAMMATICAL ANALYSIS

Adhippayāso is defined as *adhippayogo*; *adhi*=*adhika*, distinctive, special; *payāso*=*payoga*, effort, action, step, undertaking ie. special effort. What is special?

adhippayoga adhika-(p)payoga, m., divergence; Ps II 9,22 *adhika-ppayoga payoga* 1 masc. action; step; undertaking [*pa + √yuj + *e + a*].

Anuppannassāti imaṇhi maggaṃ Kassapasammāsambuddho uppādesi, antarā añño satthā uppādetuṃ nāsakkhi, iti Bhagavā anuppannassa maggassa uppādetā nāma. Nagaropamasmim̐ hi avaḷañjanaṭṭhānesu purāṇamaggo jāto; idha avattamānaṭṭhena anuppannamaggo nāma.

Indeed Kassapa Buddha caused this path to arise [but] in between other teachers were unable to cause it to arise, therefore the Blessed One is called the producer of the unarisen path. Just as in the case of a city, there exists an old road in deserted places; here in the sense of not existing that it is referred as unarisen path (*anuppannamaggo*).

Indeed (*hi*) Kassapa Buddha caused this path to arise (*uppādesi*) [but] in between (*antarā*) other teachers (*satthā*) were unable (*nāsakkhi*) to cause it to arise (*uppādetuṃ*), therefore (*iti*) the Blessed One is called (*nāma*) the producer (*uppādetā*) of the unarisen path (*anuppannassa maggassa*). Just as in the case of a city (*nagaropamasmim̐*), there exists (*jāto*) an old road (*purāṇamaggo*) in deserted places; here (*idha*) in the sense of not existing (*avattamānaṭṭhena*) that it is referred as unarisen path (*anuppannamaggo*).

VOCABULARY & GRAMMATICAL ANALYSIS

nāsakkhi = *na asakkhi*, aor. (+inf) was able (to) [*a + √sak + ṇo + i*].

iti ind. thus; like this; this is; and so; therefore.

nagaropama=*nagara* + *upama*, similar to a city, in this context it means 'in the case of the city'.

avaḷañjanaṭṭhānesu = *avaḷañjana* + *ṭṭhānesu*; *avaḷañjana nt.* not using; not making use of [*√vaḷañj*].

avattamānaṭṭhānesu = *a* + *vattamāna* + *aṭṭha* + *esu*, in the sense of not existing.

vattamāna 1 prp. existing; happening; taking place [*√vatt + a + māna*].

Asañjātassāti tasseva vevacanam̐.

Asañjātassa is just another term for it.

Asañjātassa is just (*eva*) another term (*vevacanam̐*) for it (*tassa*).

vevacana nt. synonym; equivalent word; poecilonym [*vi + √vac + ana + *a*].

Anakkhātassāti akathitassa.

Anakkhātassa means not mentioned or not declared.

VOCABULARY & GRAMMATICAL ANALYSIS

akkhāta (\bar{a} + $\sqrt{khā}$ + *ta*) = *kathita* (\sqrt{kath} + *ita*). (*dhātvattha*, root definition).

anakkhāta 1 nt. indescribable; ineffable; indefinable; inexpressible; unspeakable; unnameable; lit. not said [*na* + \bar{a} + $\sqrt{khā}$ + *ta*].

akathita pp. not said; not mentioned [*na* > *a* + \sqrt{kath} + *ita*].

[*yo*] *Maggam jānātī'ti* [*so*] ***maggaññū***.

Whoever knows the path therefore (*iti*) he is *maggaññū*. (Viggaha definition).

[*yo*] *Maggam viditam pākāṭam akāsī'ti* [*so*] ***maggavidū***.

One makes [the path] known clearly therefore he is the revealer of the path.

VOCABULARY & GRAMMATICAL ANALYSIS

[PM]: *Vidū* is defined as *viditam pākāṭam akāsī*, he made [the path] known (*viditam*) clearly (*pākāṭam*) i.e. revealed. Connection of *viditam* and *pākāṭam*. One is kamma the other is adverb??

pākāṭa 2 pp. made open; openly revealed [*pa* + \sqrt{kar} + *ta*].

Magge ca amagge ca kovido'ti maggakovido.

One who is skilled in path and non-path therefore he is one skilled in the path (*maovido*).

One who is skilled (*kovido*) in path (*magge*) and non-path (*amagge*) therefore (*iti*) he is one skilled in the path (*maggakovido*).

VOCABULARY & GRAMMATICAL ANALYSIS

Magge ca amagge ca kovido = Skilled in the path and non-path.

[PM] *magga* = *magga ca amagga*; This term is called *ekasesa* meaning only one term remains because from *magga* and *amagga* only *magga* remains.

Maggānugāti maggam anugacchantā.

Maggānugā means following the path.

[PM] *anugā* is defined as *anugacchantā*, following, going along.

Pacchā samannāgatāti aham paṭhamam gato, sāvakaṃ pacchā samannāgatā.

I went first, the disciples follow later.

I (*ahaṃ*) went (*gato*) first (*paṭhamaṃ*), the disciples (*sāvaka*) follow (*samannāgatā*) later (*pacchā*).

VOCABULARY & GRAMMATICAL ANALYSIS

[PM] *Pacchā* = *ahaṃ paṭhamaṃ gato, sāvaka pacchā [gatā]*.

Samannāgata adj. (+instr) possessing; endowed (with); having; lit. going together [*saṃ + anu + ā*] + √*gam + ta*].

Motive: not to translate as endowed or accomplished but just √*gamu*, come along or follow.

Chaṭṭhaṃ.

Anattalakkhaṇasuttavaṇṇanā - The Non-Self Characteristic (SN 22:59)

59. *Sattame pañcavaggiyeti aññāsi Koṇḍaññattherādike pañca jane purāṇupaṭṭhāke.*

In the seventh sutta *pañcavaggiye* means the previous five attendants [of the Buddha] such as *Aññāsi Koṇḍañña thera* and so on.

In the seventh sutta (*sattame*) *pañcavaggiye* means the previous (*purāṇa*) five (*pañca*) attendants (*upaṭṭhāke*) [of the Buddha] such as *Aññāsi Koṇḍañña thera* (*aññāsi Koṇḍaññattherā*) and so on (*ādike*).

VOCABULARY & GRAMMATICAL ANALYSIS

purāṇupaṭṭhāke = *purāṇa* + *upaṭṭhāke*.

upaṭṭhāka 1 masc. attendant; assistant; *lit. who stands near* [*upa* + √*ṭhā* + *aka*].

*Āmantesi*ti *āsāḷhipuṇṇamadivase Dhammacakkappavattanato paṭṭhāya anukkamena Sotāpattiphale patiṭṭhite* “*Idāni nesam āsavakkhayāya Dhammam desessāmi*”ti [*cintento*] *pañcamiyam pakkhassa āmantesi*.

When the five persons are consecutively firmly established in the fruit of stream-entry starting from *Dhammacakkappavattana*, on the full moon day of *āsāḷhi* the Blessed One addressed in the fifth of the fortnight [thinking]: “Now I’ll teach the dhamma for their (*nesam*) destruction of the taints”.

Āmantesi: When the five persons are consecutively (*anukkamena*) firmly established (*patiṭṭhite*) in the fruit of stream-entry (*sotāpattiphale*) starting (*paṭṭhāya*) from *Dhammacakkappavattana*, on the full moon day of *āsāḷhi* (*āsāḷhipuṇṇamadivase*) the Blessed One addressed on the fifth (*pañcamiyam*) of the fortnight (*pakkhassa*) [thinking]: “Now I’ll teach the dhamma for their (*nesam*) destruction of the taints”.

VOCABULARY & GRAMMATICAL ANALYSIS

āsāḷhipuṇṇamadivasa [*āsāḷhī* + *puṇṇama* + *divasa*] full moon day, full moon day of *āsāḷhī*; *puṇṇamā* fem. night of the full moon [*puṇṇa* + *mā*].

patiṭṭhite, *lakkana-kriyā*; *pañca jane* = *lakkana-vanta*; *āmantesi*=*lakhya-kriyā*; *bhagavā*= *lakhya-vanta*.

pañcamī 2 fem. fifth; fifth in number [*pañca* + *ma* + *ī*] ✓. *pañcamiyam*, 7th form, on the fifth.

pakkha 6 masc. lunar phase; fortnight¹; half-month.

Etadvocāti etaṃ “*Rūpaṃ bhikkhave anattā*”*tiādinayappavattam Anattalakkhaṇasuttam avoca.*

Etadvoca means He said this *Anattalakkhaṇa sutta* beginning with “*Rūpaṃ bhikkhave anattā*” and so on.

¹ A fortnight is a period of two weeks or 14 days. The term "fortnight" is most commonly used in British English and some other English-speaking regions to refer to this specific time frame. It is a convenient way to express a period of time that is shorter than a month but longer than a week. For example, if someone says they'll be on vacation for a fortnight, it means they'll be away for two weeks.

Etadvoca means He said (*avoca*) this *Anattalakkhaṇa sutta* (*Anattalakkhaṇasuttaṃ*) beginning with (*nayappavattaṃ*) “*Rūpaṃ bhikkhave anattā*” and so on (*ādi*).

VOCABULARY & GRAMMATICAL ANALYSIS

Motive: to answer the question ‘what *etad* refers to?’.

etad = *etaṃ* “*Rūpaṃ bhikkhave anattā*”*tiādīnāyappavattaṃ Anattalakkhaṇasuttaṃ*. This *Anattalakkhaṇasutta* beginning with “*Rūpaṃ bhikkhave anattā*” and so on.

Nayappavatta adj. begun in this method [*naya* + *pavatta*].

Tattha anattūti pubbe vuttehi catūhi kāraṇehi anattā.

There (in that phrase) it is *anattā* because of the previously (*pubbe*) mentioned (*vuttehi*) four reasons.

There (in that phrase) *anattā* means *anattā* because of the previously (*pubbe*) mentioned (*vuttehi*) four (*catūhi*) reasons (*kāraṇehi*).

Four reasons:

1. *avasavattana* nt. not following orders; not conforming to one's wish; not being under control [*na* > *a* + *vasa* + *vattana*] ~
2. *assāmika* 1 masc. no owner [*sāmī* + *ka*] ✓
3. *anissāra* adj. essence-less; substance-less; worthless; useless [*na* > *a* + √*sar* + **a*] ✓
4. *attasuññā* : devoid of *atta*; *attaṭṭikkhepa* [*atta*+*ṭṭikkhepa*], rejection of the ego/self.

(*DHPa*) *anattūti mā jīyantu mā mīyantū'ti vase vattetuṃ na sakkāti avasavattanaṭṭhena anattā 'attasuññā assāmikā anissarā'ti attho. Sesam purimasadisamevā'ti. Anattā* in the sense of not conforming to one's wish that it's not possible to achieve the wish thus ‘may they not get old, may they not die’. The rest is just the same as earlier.

(*Ref: khuddakanikāye dhammapada-aṭṭhakathā 20. maggavaggo 4. anattalakkhaṇavatthu*).

Taṃ kiṃ maññatha bhikkhaveli idam kasmā āraddhaṃ? Why this [question] is raised?

āraddha 1.1 pp. aroused; applied; undertaken [*ā* + √*rabh* + *ta*].

Ettakena thānena anattalakkhaṇameva kathitaṃ, na aniccadukkhalakkhaṇāni, idāni tāni dassetvā samodhānetvā tīṇipi lakkhaṇāni dassetuṃ idamāraddhan'ti [tumhehi] veditabbaṃ.

[One] should understand that up to this point only the non-self characteristic is mentioned, not the impermanent and suffering characteristics; now the Blessed One shows and combines them so this [question] is raised to show the three characteristics.

[One] should understand (*veditabbaṃ*) that up to (*ettakena*) this point (*thānena*) only (*eva*) the non-self characteristic (*anattalakkhaṇa*) is mentioned (*kathitaṃ*), not the impermanent and suffering characteristics (*aniccadukkhalakkhaṇā*); now (*idāni*) the Blessed One shows (*dassetvā*) and combines them (*samodhānetvā*) so (*pi*) this [question] is raised (*idamāraddhan*) is to show (*dassetuṃ*) the three (*tīṇi*) characteristics (*lakkhaṇāni*).

Ettaka adj. so much; this much; so long; **so far** [*ima + tta + ka*]. *Ettakena thānena* = so far or up to this point.
samodhānevā abs. having connected, having fit together [*saṃ + ava + √dhā*].

Tasmāti yasmā ime pañcakkhandhā aniccā dukkhā anattā, tasmā.

The commentator explains the reason for *tasmā* (therefore). Because these five aggregates are *aniccā dukkhā anattā* therefore...

The commentator explains the reason for *tasmā* (therefore). Because (*yasmā*) these (*ime*) five aggregates (*pañcakkhandhā*) are *aniccā dukkhā anattā* therefore...

VOCABULARY & GRAMMATICAL ANALYSIS

Motive: What does *tasmā* refer to? This *tasmā* must be from “*Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ...*”.

Tasmātiha ... sabbaṃ rūpaṃ: “N’etaṃ mama, n’eso’hamasmi, na m’eso attā”ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

Yaṃkiñci rūpantiādīsu vitthārakathā Visuddhimagge paññābhāvanādhikāre khandhaniddese vuttāva.

Regarding *Yaṃkiñci rūpan* and so on detailed explanations (*vitthārakathā*) are mentioned (*vuttā*) in the section *paññābhāvanādhikāra khandhaniddesa* of Visuddhimagga. (to be investigated).

Vitthārakathā fem. (+gen) detailed description (of); extended explanation (of) [*vitthāra + kathā*].
vitthāra 1 adj. extensive; detailed; broad; full [*vi + √thar + *a*]. root. √thar’ 1 a (spread, expand).
niddesa 1 masc. analytical description; detailed analysis; lit. pointing out [*nī + √dis + *a*].

Sesaṃ sabbattha vuttānusāreṇeva veditabbaṃ. Imasmiṃ pana sutte Anattalakkhaṇameva kathitan’ti.

The rest should be understood only by following what is said elsewhere in other commentaries. In this sutta only *Anattalakkhaṇa* is taught.

The rest (*sesaṃ*) should be understood (*veditabbaṃ*) only (*eva*) by following (*anusāreṇa*) what is said (*vutta*) elsewhere in other commentaries (*sabbattha*). In this sutta (*imasmiṃ sutte*) only (*eva*) *Anattalakkhaṇa* is taught (*kathitan*).

VOCABULARY & GRAMMATICAL ANALYSIS

sabbattha, everywhere, elsewhere [in other commentaries].
vuttānusāreṇeva = *vutta* + *anusāreṇa* + *eva*.
kathitan’ti: **this *iti* is to show the end of the explanation??**

Upādiyamānasuttavaṅṅanā - One Clinging (SN 22:63)

63. Arahantavaggassa paṭhame **upādiyamānoti** taṅhāmānadiṭṭhivasena gaṇhamāno.

In the first sutta of *Arahanta* chapter, *upādiyamāno* means by means *gaṇhamāno* in terms of *taṅhā*, *māna*, *diṭṭhi*.

upādiya [*upa* + √*ādā* + *ya* + *ti*] = *gaṇha* [√*gah* + *ṇhā* + *a*].

Baddho māraṣṣāti māraṣṣa pāseṇa **baddho nāma**. Figuratively [a bhikkhu] is considered (*nāma*) has been bound by the trap of Mara. (in reality one is bound by mental defilements).

Mutto pāpimatoti pāpimato pāseṇa **mutto nāma hoti**. Figuratively bhikkhu is considered (*nāma*) has been liberated from the trap of Mara.

Note: with *hoti* it's clear that *mutto* is present perfect tense.

Mutto ahosi: past participle

Mutto hissati: future participle

Rādhasutta (SN 22.71)

70-72. *aṭṭhame rajanīyasaṅghitanti rajanīyena ākārena saṅghitaṃ, rāgassa paccayabhāvena ṭhitanti attho. In the eighth sutta rajanīyasaṅghitan means saṅghitaṃ in the desirable manner, the real meaning is rāgassa paccayabhāvena ṭhitan. Navamadasamāni rāhulasamṃyutte vuttanayeneva veditabbāni'ti. aṭṭhamādīni. The ninth and tenth sutta should be understood just in the way mentioned in Rāhula Saṃyutta.*

[PM] *rajanīya* is defined as *rajanīyena ākārena* = standing in a desirable manner (tapurisa sāmāsa).
saṅghita 3 adj. having a certain character; appearing; lit. established (in) [*saṃ* + √*ṭhā* + *ita*] ~

rajanīya adj. desirable; arousing; enticing; tantalizing; lit. to be desired [√*raj* + *anīya*] ✓

[PM] *rajanīyasaṅghitan* = *rāgassa paccayabhāvena ṭhitan*

raja, desire = *rāgassa*

anīya, able = *paccayabhāva*, the state of condition, in terms of being the condition for *rāga* [to arise].

saṅghitaṃ = *ṭhitaṃ*

navamadasamāni = *navamadasama suttāni*.

NOTE: we should go to Rāhula Saṃyutta to learn about the rest: See Anusayasuttavaṇṇanā (SN 18.11)

Anusayasuttavaṅṅanā (SN 18.11)

200. *Ekādasame imasmiñca saviññāṇake kāyeti attano saviññāṇakakāyaṃ dasseti.* In the phrase ‘*imasmiñca saviññāṇake kāye*’ The Buddha points out the living body of oneself.

Bahiddhā cāti parassa saviññāṇakaṃ vā aviññāṇakaṃ vā purimena vā attano ca parassa ca viññāṇameva dasseti, pacchimena bahiddhā anindriyabaddharūpaṃ. With *Bahiddhā vā* the Buddha points out the animate (living) or the inanimate body of other. By the previous sentence (*purimena*) the Buddha points out the consciousness of other and of oneself; by the next sentence (*pacchimena*) the Buddha points out the external non-living object.

Ahañkāramamañkāramānānusayāti ahañkāradiṭṭhi ca mamañkāraṇhā ca mānānusayā ca. The wrong view that makes something as ‘I’ and the craving that makes something as mine and the tendency to conceit.

1. Commentator defines *Ahañkāramamañkāramānānusayā* as *dvanda sāmāsa*.
2. *ahañkāra* refers to *diṭṭhi*; *mamañkāra* refers to *taṇhā*. (*abhidheyya*)
anindriyabaddharūpaṃ refers to mountains, trees...

Na hontīti ete kilesā kathaṃ jānantassa etesu vatthūsu na hontīti pucchati. With *na honti* he asks ‘how these defilements don’t arise regarding these objects to one who knows OR ‘how these defilements of one who knows don’t arise regarding these objects.

Sammappaññāya passatīti saha vipassanāya maggapaññāya suṭṭhu passati. He sees well with Vipassanā and magga knowledge .

[PM] *Sammappaññāya = saha vipassanāya maggapaññāya suṭṭhu*; *samma=saha vipassanāya magga*

(ANa) ahañkāramamañkāramānānusayāti ahañkāradiṭṭhi ca mamañkāraṇhā ca mānānusayo cā’ti attano ca parassa ca kilesā. The kilesā of oneself and of other that is ‘*diṭṭhi, taṇhā* and *mānā*’.

Nāssūti na bhavēyyuṃ.

Bahiddhā ca sabbanimittesūti rūpanimittaṃ, saddanimittaṃ, gandhanimittaṃ, rasanimittaṃ, phoṭṭhabbanimittaṃ, sassatādinimittaṃ, puggalanimittaṃ dhammanimittan’ti evarūpesu ca bahiddhā sabbanimittesu. Such external *sabbanimittesu* as ‘the list: *rūpanimittaṃ... dhammanimittaṃ*’.

- evarūpesu*=like this or such; here *rūpa* means like.
sassatādinimittaṃ, eternal soul object (conceptual object)
dhammanimittan, *dhamma* object=*paññati, paramattha* objects

Cetovimuttiṃ paññāvimuttinti phalasaṃdhiñceva phalaññāṇaṃ ca.

aṅuttaranikāye dukanipāta-aṭṭhakathā 4. devadūtavaggo 2. ānandasuttavaṇṇanā

1. ahaṅkāradīṭṭhito'tiādi. (ANt) tenāha **ahaṅkāradīṭṭhito'tiādi. tisso vidhāti** seyyasadisahīnavasena tayo mānā. ekavidhena rūpaṅgaho'tiādīsu (dha° sa° 584) koṭṭhāso vidhā'ti vutto. kathaṃvidhaṃ sīlavantaṃ vadanti, kathaṃvidhaṃ paññavantaṃ vadantī'tiādīsu (saṃ° ni° 1).

aṅuttaranikāye pañcakanipāta-ṭīkā sattakanipāta-ṭīkā 6. dutiyasaññāsuttavaṇṇanā

Note

ahaṅkāra-mamaṅkāra-mānānusayā: “I-making, mine-making, and tendencies to conceit.” This is a complex *dvanda* compound of the plural type. It includes three internal compounds. **The first two are syntactical compounds** (see below), the third a tappurisa. The Aṅuttara commentary (at Mp II 206,8–9) resolves it thus: *ahaṅkāradīṭṭhi ca mamaṅkāraṇhā ca mānānusayo ca* (“the view that is I-making; the craving that is mine-making; and the tendency to conceit”).

Syntactical compounds (Bhikkhu Bodhi)

This class of compounds is derived from Western scholarship. Perniola (§142) explains the syntactical compound as “two or more independent words . . . joined together owing to the fact that they have often been used together in a sentence.”⁵² Perhaps Norman’s definition of this kind of compound is more precise: “that [kind of compound] where some components retain the syntactical form they would have had in a non-compounded statement.”⁵³ Perniola cites as examples several compounds that join an absolutive and a noun: *paṭiccasamuppāda*, “dependent origination,” *aveccappasādena*, “with confirmed confidence” (p. 327), and *saṃkheyyakāro*, “acting after reflecting.”⁵⁴ A syntactical compound joining an absolutive to a past participle is *paṭiccasamuppanne*, “dependently originated,” a qualification of *dhamme* (p. 314).

Another syntactical compound is the epithet of the Dhamma, *ehi passiko*, literally, “a come-see thing” (p. 234), which joins two second-person imperatives, *ehi* and *passa*, with the adjectival suffix *-iko*. Perniola classifies *asmimāna*, “the conceit ‘I am’” (see p. 215), and *ahaṅkāra*, “I-making,” as syntactical compounds; to these we should add *mamaṅkāra*, “mine-making” (see p. 181).

6. Sīhasuttavaṇṇanā (SN 22.78)

78. *Chaṭṭhe sīhoti cattāro sīhā–tiṇasīho kālasīho paṇḍusīho kesarasīho* 'ti. In the sixth sutta sīho means the four [types] of lions such as '*tiṇasīho kālasīho paṇḍusīho kesarasīho*'.

tiṇasīho kālasīho paṇḍusīho kesarasīho = grass-lion (moose), dark lion, yellow-lion, maned-lion (hairy lion).

Tesu tiṇasīho kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. Among those, *tiṇasīho* is the [moose] that eats grass resembles cow with pigeon-color.

kapotavaṇṇagāvi-sadiso [*kapotavaṇṇa*+*gāvi* + *sadiso*] = pigeon-appearance + cow + resemblance
sadisa 1 adj. (+abl or +gen) similar (to); same (as); resembling; like [*sa* + √*dis* + *a*] ✓
kapotavaṇṇagāvi = *kammadhāreyya sāmāsa*; *kapotavaṇṇa* = *bahubbīhi sāmāsa*, referring to a cow and it has nothing to do with *kapota*.
tatiya tapurisa sāmāsa because *sadisa* goes with 3rd form?
tiṇabhakkho [*tiṇa* + *bhakkha*] = grass-feeding-on.

Kālasīho kālagāvisadiso tiṇabhakkhoyeva. *Kālasīho* means just a grass-eater [bison] that resembles a cow with dark color.

kālagāvisadiso = *kāla* + *gāvi* + *sa* + *diso* = black + cow + resemblance.

Paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. *Paṇḍusīho* is a meat-eater [lion] that looks like a cow with yellow-leaf colored.

paṇḍupalāsa 1 masc. yellow leaf; pale leaf; withered leaf [*paṇḍu* + *palāsa*].

Kesarasīho [*lākhārasaparikkammakateneva mukhena agganamaṅguṭṭhena catūhi ca pādapariyantehi samannāgato*], [*matthakato* 'pi' ssa *paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā*], [*khandhe panassa satasahassagghanikakambalaparikkhepo viya kesarabhāro hoti*], *avasesaṭṭhānaṃ parisuddhaṃ sālipiṭṭhasamkhacunṇapicuvaṇṇaṃ hoti*. *Kesarasīho* is endowed with four legs with surrounded marks, with a plume tail and with a mouth like lac-colouring; Also, beginning from his head as if it 3 strikes were painted with *lākhā*, gone through the middle of the back until ended in between the thigh, winding to the right; and there is a mane around his neck like being encircled by a fur coat worth 100,000 dollars. The remaining part of the body looks like cotton of pure *sāli* or conch shell powder.

lākhārasaparikkammakateneva [*lākhārasa* + *parikkammakata* + *iva*] = like red-colouring
lākhārasaparikkammakata [*lākhārasa*+*parikkamma*+*katena*] = lit. made arrangement with lac-colouring.
lākhā 1 fem. lac; red dye
parikkammakata [*parikkamma* + *kata*] 1 adj. arranged; prepared; lit. made arrangements

mukhena = with the mouth

agganaṅguṭṭhena [*agga* + *naṅguṭṭha*] = with a plume (beautiful) tail.

catūhi ca pādapariyantehi samannāgato = one that possesses **four bounded feet**.

pariyanta 1 adj. (+instr) surrounded (by); encircled (by); bounded (by) [*pari* + *anta*] ✓

matthakato 'pi'ssa paṭṭhāya = starting from the head

matthakato 'pi'ssa paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā. Also, beginning from his head as if 3 stripe were painted with *lākhā*, gone through the middle of the back until ended in between the thigh, winding to the right.

matthaka 1 masc. top; head; crown [*mattha* + *ka*] ✓

lākhātūlikāya = *lākhā* + *tūlikāya*

Lākhā: The "Lac tree" or "Lacquer tree" (scientific name: *Kerria lacca*). The Lac tree is native to India and other parts of South Asia. The resinous substance secreted by female Lac insects, which feed on the sap of the Lac tree, is used to produce a reddish dye called lac dye or lacquer. This dye is widely used in India and other countries for coloring various objects, such as textiles, woodwork, and handicrafts. Lac tree (*Kerria lacca*), and its resinous secretion is used to produce the reddish dye known as lac dye.

tūlikā 2 fem. painter's brush

piṭṭhimajjhena = *piṭṭhi*, back + *majjha*, middle.

antarasatthimhi, nt. between the thighs [*antara* + *satthi*].

ṭhitā, stood, ended.

khandhe panassa satahassagghanikakambalaparikkhepo viya kesarabhāro hoti. And (*pana*) there is a mane around his neck which is like being encircled by a fur coat worth 100,000 dollars.

satahassagghanikakambalaparikkhepo = *satahassagghanika kambala* (wool) *parikkhepo* (encircling)

kesarabhāro = *kesara* + *bhāro*, mane loaded=mane

satahassa 1 card. one hundred thousand (100,000) [*sata* + *sahassa*] or 1,100.

agghanaka adj. having the value of; worth [*aggh* + *ana* + *ka*] ✓

avasesaṭṭhānaṃ parisuddhaṃ sālipiṭṭhasaṃkhacunṇapicuvannaṃ hoti. The remaining part of the body looks like cotton of pure *sāli* or conch shell powder.

avasesa + *ṭṭhānaṃ*, remaining place=remaining part of the body

sālipiṭṭhasaṃkhacunṇapicuvannaṃ = *sālipiṭṭha* + *sāli* + *saṅkha*, + *cunṇa* + *picu* + *vannaṃ*

sālipiṭṭha, *sāli* powder

saṅkha, conch shell horn powder

cunṇa, powder

picu, cotton

vannaṃ, appearance, beauty

parisuddha 1 adj. clean; pure; bright; perfect; lit. cleaned all around [*pari* + *√sudh* + *ta*] ✓

Imesu catūsu sīhesu ayaṃ kesarasīho idha adhippeto. Among these four types of lion this *kesarasīho* is meant here. (*atthudhāra/athuddesa*-selected/selection or *samaṇa/visesa*-general/specific).

Migarājāti *migagaṇassa rājā*. *Migarājā* means the king of all wild animals.

Miga = *migagaṇassa*; *Migarājā* is *tapurissa sāmāsa*.

Āsayāti ‘*vasanaṭṭhānato suvaṇṇaguhato* vā *rajatamaṇiphalikamanosilāguhato* vā *nikkhamatī*’*ti vuttaṃ hoti.* *Āsaya* is said ‘it comes out from a place of residence that is a golden cave or a cave with silver etc.’

Motive: *āsaya* means dwelling place and not tendency. By this sentence the commentator defines *āsaya* as 5th form by using suffix ‘to’ in *vasanaṭṭhānato*, *suvaṇṇaguhato* etc..

vasanaṭṭhāna nt. place of residence [*vasana* + *ṭhāna*].

suvaṇṇaguhā [suvaṇṇa + guhā] fem. golden cave.

rajatamaṇiphalikamanosilāguhato [*rajata* + *maṇi* + *phalika* + *manosilā* + *guhato*], silver, gem stone, crystal, red gray, cave.

Nikkhamamāno panesa catūhi kāraṇehi nikkhamati andhakārapīḷito vā *ālokatthāya*, *uccārapassāvapīḷito* vā *tesaṃ vissajjanatthāya*, *jighacchāpīḷito* vā *gocaratthāya*, *sambhavapīḷito* vā *assaddhammapaṭisevanatthāya*. Furthermore, the lion, when coming out, he comes out because of four purposes, troubled by darkness he comes out to get light or troubled by the urge to urinate and defecate he comes out to relieve himself or troubled by hunger he comes out for food or being oppressed by desire for reproduction (sexual desire) he comes out for the purpose of impure nature (sex).

panesa = *pana* + *esa*; *pana*=for further elaboration; *esa* = *eso sīho*.

catūhi kāraṇehi nikkhamati: The use of 3rd form has 4 cases¹; here it’s used as *hetu* (for the reason of).

andhakārapīḷito = *andhakāra* + *pīḷito*, pp. (+instr) harassed (by); tormented (by); oppressed (by); troubled (by) [√*pī* + *ita*] ✓

uccārapassāva masc. excrement and urine [*uccāra* + *passāva*] ✓

pīḷita 1 pp. (+instr) harassed (by); tormented (by); oppressed (by); troubled (by) [√*pī* + *ita*] ✓

uccārapassāva masc. excrement and urine [*uccāra* + *passāva*] ✓

vissajjana 2 nt. releasing; letting go.

jighacchā fem. hunger; lit. wanting to eat [√*ghas* + *cha* + *ā*] ✓

sambhava ??

assaddhammapaṭisevanatthāya;

saddhamma, nature of the saint; *assaddhamma* 1 masc. untrue teaching; false doctrine [*na* + *sat* + *dhamma*] ~

paṭisevana nt. using; making use of; taking [*pati* + √*sev* + *ana*] ✓

Idha pana gocaratthāya nikkhanto’*ti adhippeto*. Here the intended meaning is ‘coming out for food’. (*adhippāyattha*)

Vijambhatī *suvaṇṇatale* vā *rajatamaṇiphalikamanosilātalānaṃ* vā *aññatarasmiṃ dve pacchimapāde samaṃ patiṭṭhāpetvā* *purimapāde purato pasāretvā sarīrassa pacchābhāgaṃ ākaḍḍhitvā purimabhāgaṃ abhiharitvā piṭṭhiṃ nāmetvā gīvaṃ ukkhipitvā asanisaddaṃ karonto viya nāsapuṭāni pothetvā sarīralaggaṃ rajaṃ vidhunanto vijambhati*.

suvaṇṇatale vā *rajatamaṇiphalikamanosilātalānaṃ* vā *aññatarasmiṃ dve pacchimapāde samaṃ patiṭṭhāpetvā*, having planted the two hind legs evenly on the golden flat surface or on a certain one among those silver, gemstone, crystal and read arsenic flat surfaces.

¹ Instrumental, companionship, *hetu*, *kattā* for passive verb.

patiṭṭhāpetvā 1 abs. (+acc) having put down; having placed; having planted; *lit.* having caused to stand before [*pati* + √*ṭhā* + **āpe* + *tvā*] ✓

suvanṇatale, beautiful paw

rajatamaṇiphalikamanosilātālānaṃ [*rajata* + *maṇi* + *phalika* + *manosilā* + *talā*], silver, gemstone, crystal, red arsenic, even ground.

purimapāde purato pasāretvā, having stretched out the front legs to the front

sarīrassa pacchābhāgaṃ ākaḍḍhitvā, having pulled down the lower part of the body

purimabhāgaṃ abhiharitvā, having pushed forward the front portion

piṭṭhiṃ nāmetvā gīvaṃ ukkhipitvā, having bent the back, having lifted up the neck

asanisaddaṃ karonto viya nāsapuṭāni pothetvā, like making a thundering sound blowing the tip of the nose.

Vijambhanabhūmiyañca pana taruṇavacchako viya aparāparaṃ javati. Javato pan'assa sarīraṃ andhakāre paribbhamantaṃ alātaṃ viya khāyati. And at the stretching place it runs back and forth like a young calf. When running, his body spinning around in the dark, appears like a burning piece of wood.

Vijambhanabhūmiyañca pana - at the stretching place

taruṇa + *vacchako viya* – like a young calf

aparāparaṃ - back and forth. *aparāparaṃ* ind. one after the next; successively; constantly; continuously [*apara* + *apara* + *aṃ*].

javati - it runs.

javato (anta) pan'assa sarīraṃ andhakāre paribbhamantaṃ - when running his body spinning around in the dark.

paribbhamati 1 pr. (+loc) revolves around (in); turns around (in); spins about (in) [*pari* + √*bham* + *a* + *ti*]

alātaṃ viya khāyati [his body] appears as a burning piece of wood.

alāta nt. firebrand; burning piece of wood ✓

Anuviloketi *kasmā anuviloketi? Parānuddayatāya. Tasmim kira sīhanādaṃ nadante papātāvāṭādisu visamaṭṭhānesu carantā hatthigokaṇṇamahimsādayo pāṇā papātepi āvāṭepi patanti, tesam anuddayāya anuviloketi.* Why it looks around? [it is] for the purpose of compassion. It's said when it roars the lion's roar, animals such as elephant, antelope, buffalo who are wandering on uneven places such as cliff, pit etc... fall into the pit or in the cliff. So it looks around for the compassion to them.

Anuviloketi *kasmā anuviloketi?* why it looks around?

Parānuddayatāya for the purpose of compassion.

parānuddayatāya = *para* + *anuddayatāya* = for the compassion to others. *Anuddayatā* fem. compassion; sympathy; *lit.* compassion state [*anu* + √*day* + *ā* + *tā*] ✓

hatthigokaṇṇamahimsādayo = *hatthi* + *gokaṇṇa* + *mahimsa* + *ādayo*

Tasmim kira sīhanādaṃ nadante it's said when it roars the lion's roar (locative absolute)

papātāvāṭādisu visamaṭṭhānesu carantā [*pāṇā*, animals] wandering on uneven places such as cliff, pit etc...

papāta nt. cliff; *āvāṭa* 2 masc. pit.

visamaṭṭhāna nt. uneven place [*visama* + *ṭṭhāna*]

hatthigokaṇṇamahimsādayo pāṇā papātepi āvāṭepi patanti - animals such as elephant, antelope, buffalo fall into the pit or in the cliff.

hatthigokaṇṇamahimsādayo = *hatthi* + *gokaṇṇa* + *mahimsa* + *ādayo* = elephant, antelope, buffalo etc...

tesam anuddayāya anuviloketi. it looks around for the compassion to them.

anuddayā fem. (+loc) compassion (for); sympathy (for) [*anu* + √*day* + *ā*] ✓

tesaṃ 6th form because *anudāya* is bhāva voice and it takes 6th form kamma.

Kim pan'assa luddakammasa paramaṃsakhādino anuddayā nāma atthīti? Āma atthi. Is there (*kim atthi*) the so-called compassion of that (*assa*) cruel meat-eater? Yes, there is.

paramaṃsakhādī = *para* + *maṃsa* + *khādī*, eater of other's flesh.

luddakamma = *ludda* + *kamma*, bahubbīhi refers to someone who has cruel actions.

Tathā hesa "Kim me bahūhi ghātitehī"ti attano gocarathāyapi khuddake pāṇe na gaṇhāti. Evaṃ anuddayaṃ karoti. Vuttampicetaṃ "Māhaṃ kho [khuddake pāṇe visamagate] saṃghātaṃ āpādesin"ti. In that way it does not catch small animals for its purpose of feeding thinking 'what is the purpose for me with the many killed?'. In this way he makes (has) compassion. It is also said "I don't cause harm to troubled small beings standing on uneven place".

Tathā, refers to something mentioned previously, in that way

hesa = *hi eso*

Kim me bahūhi ghātitehī: *kim* + dative (*me*) + instrument (*bahūhi ghātitehī*): structure to express 'what is [the purpose] for me with the many killed?'

ghātita pp. wounded; killed [*ghaṭ* + **e* + *ita*] ~

visamagata 1 adj. troubled; distressed; struggling with; lit. uneven going [*visama* + *gata*] ✓

saṃghāta masc. slaughter; murder; killing; destruction [*saṃ* + *ghaṭ* + **a*].

āpādesi 1 aor. (+acc) (of harm of suffering) made happen; caused; generated [*ā* + *pad* + **e* + *si*]. Lit.

make [someone] to experience [something]. Here: cause *pāṇe* to experience *saṃghātaṃ*. *āpajjati* pr.

experiences; gets (pleasure); suffers (pain).

Sīhanādaṃ nadatīti tikkhattuṃ tāva abhītanādaṃ nadati. First of all (*tāva*) it roars three times a fearless roar.

Sīhanādaṃ = *sīha* means *abhīta*; fearless.

tāva 3 ind. firstly; to begin with.

Evañca pan'assa vijambhanabhūmiyaṃ thatvā nadantassa saddo samantā tiyojanapadesaṃ ekaninnādaṃ karoti. Tamassa ninnādaṃ sutvā tiyojanabbhantara gatā dvipadacatuṃpadagaṇā yathāthāne thātuṃ na sakkonti. Furthermore (*ca pana*), the sound of one (*assa*) who is roaring, standing at the stretching place, makes a solid echo all around three yojanas. Having heard that echoing roar of him, 2-leg and 4-leg animals walking (*gatā*) within 3 yojanas are not able to stand up where they are.

Main phrase: *Evañca pan'assa saddo ekaninnādaṃ karoti.* Furthermore the sound of one who is roaring makes a solid echo.

samantā tiyojana + *padesaṃ*, area = all around an area of three yojanas

ca pana = let me continue, furthermore

ninnāda 1 masc. noise; sound; reverberation, echo [*nī* + *nad* + **a*] ✓

abbhantara, within, internal; domestic; lit. inside [*abhi* + *anta* + *ra*] ✓

Gocarāya pakkamatīti āhāratthāya gacchati. He goes for [the purpose of] food.

gocarāya = *āhāra*

āya = atthāya
pakkamatī = gacchati

Katham? how [does he go]? *So hi vijambhanabhūmiyam thatvā* (standing on the stretching place) *dakkhiṇato* (from the right/south) *vā vāmato* (from the left) *vā uppataṅto* (rising up) *usabhamattam thānaṃ* (a place one usabha away) *gaṇhāti* (it takes), *uddham uppataṅto* (rising up on top) *cattāripi aṭṭhapi usabhāni uppatati* (it jumps up 4 or 8 usabhas high), *samaṭṭhāne ujukam* (straight up at an even place) *pakkhandanto* (leaping) *soḷasausabhamattampi vīsati* usabhamattampi *thānaṃ* (to a place 16 or 20 usabha) *pakkhandati* (it flies/leaps), *thalā vā pabbatā vā* (from a highland or from a hill) *pakkhandanto* (jumping down) *saṭṭhi* usabhamattampi (60 usabhama away or) *asīti* usabhamattampi (80 usabha away) *thānaṃ* (to a place) *pakkhandati* (it jumps down), *antarāmagge* (on the way) *rukkaṃ vā pabbataṃ* (a tree or a hill) *vā disvā* (having seen) *taṃ pariharanto* (looking after that) *vāmato vā dakkhiṇato vā usabhamattampi apakkamati* (it goes sideways goes around something to avoid).

usabha=bull or distance where we could still hear the bull making noise.

Tatiyaṃ pana sīhanādaṃ naditvā (having roared a lion roar for the third time) *teneva saddhiṃ tiyojane thāne paññāyati* (it appears in the place three yojanas away along with that very roar). *Tiyojanaṃ gantvā* (having gone three yojanas) *nivattitvā* (having turned around) *thito* (being stood) *attanova nādassa anunādaṃ suṇāti* (he hears the echo of his own roar). *Evaṃ sīghena javena pakkamatīti*. In this way he departs in such a fast speed.

anunādaṃ = *anu+nāda*, subsequent roar ie. echo.

Yebhuyyenāti pāyena. *pāyena* is also *nipāta*.

yebhuyya (*Nip.*) = *pāya* (motive: not to take it as *yebhuyya*, adjective).

Bhayaṃ saṃvegaṃ santāsanti sabbam cittutrāsasseva nāmaṃ. All is just the name of mental fright.

Cittutrāsasseva = *citta + utrāsa*, fear + *ssa + eva*;

Utrāsa masc. fear; terror; dread; lit. shaking up [*ud + √tras + *a*].

Bhayaṃ (danger, enemy external thing) *saṃvegaṃ santāsan* (*tāsa* same as *bhaya*) could mean danger, etc... but here animals don't have sense of urgency. *√tas* 1 root. *√tas* 1 a (tremble, fear).

Sīhassa hi saddaṃ sutvā bahū sattā bhāyanti, appakā na bhāyanti. Indeed, Having heard the sound of the lion many beings are frightened, a few are not frightened.

Ke pana te 'ti? *samasīho hatthājānīyo assājānīyo usabhājānīyo purisājānīyo khīṇāsavoṭi*. Let me continue, who are they? That is the question (*iti*). A similar lion, a heroic elephant, a heroic horse, a heroic bull, a heroic man, an arahant, this is the answer (*iti*).

Ke pana te 'ti? (let me continue (*pana*), who are they? This is the question (*iti*)) *Samasīho* (a similar lion) *hatthājānīyo* (a heroic elephant) *assājānīyo* (a heroic horse) *usabhājānīyo* (a heroic bull) *purisājānīyo* (a heroic man) *khīṇāsavo 'ti* (one whose taints are destroyed= an arahant) this is the answer (*iti*).

hatthājānīya masc. thoroughbred elephant [*hatthī* + *ājānīya*]. *Ājānīya*= thoroughbred but in this context it means heroic.

Kasmā panete na bhāyantī 'ti? (why they are not frightened? This is the question) *Samasīho nāma* “*Jātigottakulasūrabhāvehi samānosmī*”*ti na bhāyati* (the so-called equivalent lion is not frightened thinking ‘I am equal in terms birth, ancestry, family and courage), *hatthājānīyādayo attano sakkāyadiṭṭhi balavatāya na bhāyanti* (heroic elephant and so on are not afraid because of their strong sense of ego), *khīṇāsavo sakkāyadiṭṭhipahīnattā na bhāyati* (taint-destroyer is not afraid because having abandoned *sakkāyadiṭṭhi*).

samānosmī = *samāno* + *asmi*, I’m the same or I’m equal.

Jātigottakulasūrabhāvehi = *jāti* + *gotta* + *kula* + *sūrabhāvehi*, state of a courageous person=courage.

sakkāyadiṭṭhibalavatāya (5th form *hetu*?) = *sakkāyadiṭṭhi*, self confidence + *balavatā*, very strong ego illusion

Bilāsayāti bile sayantā bilavāsino ahinakulagodhādayo. Those who live in hole are hole-dwellers such as snake, mongoose lizard etc...

ahinakulagodhādayo = *ahi*, snake + *nakula*, mongoose + *godha*, lizard + *ādayo*.

bilavāsī (NG-15, *dandī*) *ahinakulagodhādi* (NG-13, *aggi*)

Dakāsayāti udakavāsino macchakacchapādayo. Those who live in the water such as fish, turtle etc...

dakāsayā 1 adj. who lives in water; living underwater [*daka* + *āsaya*]

macchakacchapādayo = *maccha*, fish + *kacchapa*, turtle + *ādayo*

Vanāsayāti vanavāsino hatthiassagokaṇṇamigādayo.

hatthiassagokaṇṇamigādayo = *hatthi*, elephant + *assa*, horse + *gokaṇṇa*, antelope + *miga*, deer + *ādayo*

Pavisantīti “*Idāni āgantvā gaṇhissatī*”*ti maggaṃ oloketā*’*va pavisanti*. [Animals] enter into their dwellings seeing the path thinking “now coming and [the lion] will catch [us]”.

Daḷhehīti thirehi.

Thira adj. firm; solid; stable; reliable [*ḍhā* + *ira*] ✓

Varattehīti cammarajjūhi.

cammarajju = *camma* + *rajju*; *camma* 2 nt. hide; animal skin; leather; *rajju* fem. rope; cord; line ✓

Mahiddhikotiādīsu vijambhanabhūmiyaṃ **ṭhatvā** **dakkhiṇapassādīhi usabhamattaṃ**, ujukaṃ vīsatiusabhamattādilaṃghanavasena **mahiddhikatā**, sesamigānaṃ **adhipatibhāvena mahesakkhatā**, samantā tiyojane saddaṃ **sutvā palāyantānaṃ** vasena **mahānubhāvātā** (mighty power) **veditabbā**. Regarding **mahiddhiko** and so on, **mahiddhikatā** should be understood in terms of [the ability of] jumping straight ahead 20 usabhamatta, etc; **mahesakkhatā** should be understood in terms of of being the chief over other animals; **mahānubhāvātā** should be understood in terms of running away having heard the sound throughout three yojanas.

Complicated sentence should be split as follow:

1. *ujukaṃ vīsatiusabhamattādilaṃghanavasena mahiddhikatā veditabbā.*
2. *adhipatibhāvena mahesakkhatā veditabbā.*
3. *samantā tiyojane saddaṃ sutvā palāyantānaṃ vasena mahānubhāvātā veditabbā.*

ṭhatvā connects to **laṃghana as pubbakāla kriyā viśesana?**

vīsatiusabhamattādilaṃghanavasena = vīsati (20) + usabhamattādi + laṃghana (jumping) + vasena mahiddhikatā fem. great supernatural ability; magical power; lit. great power state [mahā + iddhi + ka + tā].

adhipatibhāvena, being the chief; *adhipati* 1 masc. master; ruler; person in charge [*adhi + √pat + i*]. *mahesakkhatā (mahesakkha+tā) = great ruler.*

*Palāyanta prp. (+acc) running away; fleeing; trying to escape [√palā + *aya + nta] ✓*

Mahānubhāvātā fem. mighty power; mighty splendour; great majesty; great magnificence; lit. great splendour state [mahā + ānubhāva + tā] ✓

Evameva khoti Bhagavā tesu tesu suttesu tathā tathā attānaṃ kathesi. Lit. In such such suttas the Blessed One described himself as such and such way. Meaning: In different sermons the Buddha described himself differently.

“**Sīho**’ti kho bhikkhave Tathāgatassetam² **adhivacanaṃ**² arahato sammāsambuddhassā”ti imasmiṃ tāva sutte **sīhasadisamaṃ attānaṃ kathesi.** At first (*tāva*), in this sutta (AN 10.21) He described himself as like a lion describing “Monks! this **sīho** is the name (**adhivacanaṃ**) of **Tathāgata arahat sammāsambuddha.**

“*Sīhoti etaṃ = this sīho [is].*

Iti imasmiṃ sutte, in this sutta such as; here, *iti* is connected to *imasmiṃ* as adjective but actually they are the same.

Tathāgatassa and so on are in 6th form.

² **Samaṇasutta** (AN 8.85): 85. "**Samaṇo**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassa. "**Brāhmaṇo**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassa. "**Vedagū**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassa. "**Bhisakko**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassa. "**Nimmalo**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassa. "**Vimalo**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassa. "**Ñāṇī**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ**. Arahato Sammāsambuddhassa. "**Vimutto**"ti bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassāti.

Sīhanādasutta (AN 10.21): 21. ..."**Sīho**"ti kho bhikkhave Tathāgatassetam² **adhivacanaṃ** Arahato Sammāsambuddhassa. The name for Tathāgata who is an arahant, a fully enlightened one is ‘*sīho*’.

“*Bhisakko sallakatto ’ti kho sunakkhatta Tathāgatassetam adhivacanan*”*ti imasmiṃ [sutte] vejjasadisam [attānaṃ kathesi].* In this sutta (MN 3.65) He described himself as like a physician saying “*Sunakkhatta!* this ‘physician surgeon’ is the name (*adhivacanaṃ*) for *Tathāgata*.”.

Bhisakka masc. doctor; physician; healer ✓

sallakatta masc. doctor; field surgeon; lit. cut the arrow [*salla + katta*] ✓

Sunakkhatta 1 nt. Name of a monk

“*Brāhmaṇoti bhikkhave Tathāgatassetam adhivacanan*”*ti imasmiṃ [sutte] brāhmaṇasadisam [attānaṃ kathesi].* In this sutta (AN 8.85) He described himself as like a brahmin by saying “Monks! Brahmin is the name for *Tathāgata*”.

“*Puriso maggakusaloti kho Tissa Tathāgatassetam adhivacanan*”*ti imasmiṃ maggadesakapurisasadisam.* In this sutta (SN 3.84) He described himself as like a person who points the way saying “*Tissa!* ‘a person who knows the road well’ is the name for *Tathāgata*”.

Maggakusala adj. who knows the road well. In the old days without GPS people rely on *maggakusalo* to show you the way.

Maggadesaka adj. who points the way; who shows the way [*magga + desaka*] ✓

“*Rājāhamasmi Selā*”*ti imasmiṃ rājasadisam.* In this sutta (SuNi 559) He described himself as like a king saying “*Selā!* I’m a king”

“*Sīhoti kho Tathāgatassetam adhivacanan*”*ti imasmiṃ pana sutte sīhasadisameva katvā attānaṃ kathento evamāha.* In this sutta (AN 10.21), comparing himself (making himself, mentioning himself) just like a lion He said thus: “‘*sīho*’ is the name of *Tathāgata*”.

Tatrāyaṃ sadisatā –sīhassa kañcanaguhādīsu vasanakālo viya hi Tathāgatassa Dīpaṃkarapādamūle katābhinihārassa aparimitakālaṃ pāramiyo pūretvā pacchimabhava paṭisandhiggahaṇena ceva mātukucchito nikkhamanena ca dasasahasilokadhātum kampetvā vuddhimanvāya dibbasampattisadisam sampattiṃ anubhavamānassa tīsu pāsādesu nivāsakālo daṭṭhabbo. Here is the similarity – like the living time of the lion in the shining cave and so on, it should be understood that the living time of the *Tathāgata* is the time He made the aspiration [for buddhahood] at the foot of *Dīpaṃkara Buddha*, having fulfilled His perfections in immeasurable time, having shaken ten thousands world systems as soon as going out of His mother’s womb, by taking rebirth in His final existence, enjoying according to His age the heaven bliss fulfilment, the dwelling time of the *Tathāgata* in the three palaces.

Tatrāyaṃ sadisatā (here this is the similarity) –*sīhassa kañcanaguhādīsu* (in the shining cave of the lion and so on) *vasanakālo* (the time of living) *viya*³ *hi Tathāgatassa* (of the *Tathāgata*) *Dīpaṃkarapādamūle* (at the foot of *Dīpaṃkara Buddha*) *katābhinihārassa* (aspiring) *aparimitakālaṃ pāramiyo pūretvā* (having fulfilled perfections in immeasurable time) *pacchimabhava* (in the final existence) *paṭisandhiggahaṇena* (taking rebirth) *ceva mātukucchito* (mother’s womb) *nikkhamanena* (as soon as going out) *ca dasasahasilokadhātum* (10,000 world systems) *kampetvā* (having shaken) *vuddhimanvāya* (according to his age)

³ *Upamāna*=simile; *upameyya*; *upamā*. You (*upameyya*) are like a monk (*upamāna*), your calm facial expression (*upamā*). There are 3 parts, when commentators uses simile to explain something they always use 3 parts like this.

dibbasampattisadisam (heavenly bliss like) *sampattiṃ* (the fulfilment) *anubhavamānassa* (enjoying) *tīsu pāsādesu* (in the three palaces) *nivāsakālo* (time of dwelling) *daṭṭhabbo* (should be understood).

Main Sentence: *sīhassa kañcanaguhādīsu vasanakālo viya hi Tathāgatassa tīsu pāsādesu nivāsakālo daṭṭhabbo* - the time of living of the lion in the shining cave and so on is like like time of dwelling of the Tathāgata in the three palaces should be understood.

Tathāgatassa... anubhavamānassa tīsu pāsādesu nivāsakālo - dwelling time of the *Tathāgata* in three palaces who enjoying... *Tathāgatassa* connects to *nivāsakālo* as genitive, *anubhavamānassa*, *katābhinihārassa* as *kattā*.

katābhinihārassa = *kata* + *abhinihāra*, making the aspiration
mātukucchito = *mātu* + *kucchito*, belly
vuddhimanvāya = *vuddhim*, the growth + *anvāya*, following = according to the age.
dibbasampattisadisam = *dibba*, heavenly + *sampatti*, bliss + *sadisam*, like heavenly bliss like
anubhavamānassa = *anubhava*, experience + *mānassa* - experiencing

Sīhassa kañcanaguhādīto nikkhantakālo viya Tathāgatassa ekūnatimse samvacchare vivaṭena dvārena Kaṇḍakam āruyha channasahāyassa nikkhamitvā tīni rajjāni atikkamitvā Anomānadītīre brahmunā dinnāni kāsāyāni paridahitvā pabbajitassa; satteme divase Rājagahaṃ gantvā tattha piṇḍāya caritvā Paṇḍavagiriṇipabbhāre katabhattakiccassa sammāsambodhiṃ patvā paṭhamameva Magadharatṭhaṃ āgamanatthāya yāva rañño paṭiññādānakālo [nikkhantakālo daṭṭhabbo]. Like the departing time of the lion from the golden cave it should be understood that the departing time of the Tathāgata [is the time the Tathāgata], at the age of 29, with the company of Chanda, mounted the horse Kaṇḍaka, departed through the open gate [of the palace], passed by 3 kingdoms, ordained, dressed the brown robe offered by brahma⁴ at the river bank Anomā, went to Rājagaha for food on the 7th day⁵, finished His meal at

⁴ Ref: Great Chronicle of Buddhas: Becoming A Recluse with The Requisites offered by Ghaṭikāra Brahmā Again, the Bodhisatta reflected: “These garments of mine, made in the country of *Kāsi*, are priceless. They are not proper to one who is an ascetic.” Then *Ghaṭikāra Brahmā*, who happened to be an old friend in the lifetime of Buddha *Kassapa*, considered with his genuine and noble *mettā* that had remained throughout the whole *Buddhantara-kappa*: “Ah, today my friend the Bodhisatta, seeing danger in such miserable phenomena as birth, etc., has gone forth on noble *renunciation* (*mahābhinnikkhamana*). I shall go, taking the requisites of a recluse for this old friend of mine, the Bodhisatta Prince.” So he brought the eight requisites, namely, (1) a big robe, (2) an upper robe called *ekacci*, (3) a lower robe, (4) a girdle, (the four requisites that are close to and go along with the body) (5) a needle and thread, (6) an adze, a kind of knife for making teeth-cleaning sticks and for peeling sugarcane), (7) a bowl with its bag, and (8) a water-strainer, (the four external requisites) and offered them to the Bodhisatta.

Thereupon, the Bodhisatta assumed the appearance of a noble recluse by putting on the robes properly - the robes which may be termed the banner of *arahatta-phala* and which were offered by the Brahmā. Then he threw up also the set of his (lay man’s) garments into the sky. (<https://www.wisdomlib.org/buddhism/book/the-great-chronicle-of-buddhas/d/doc364441.html>)

⁵ After becoming a recluse, the Bodhisatta, after spending seven full days in ascetic bliss in the nearby mango grove called *Anupiya*, travelled a journey of thirty *yojanas* on foot in one single day and entered the city of *Rājagaha*. (This is the statement made in the *Buddhavaṃsa* Commentary and the *Jātaka* Commentary.) (According to the Sutta *Nipāta* Commentary, however,) the Bodhisatta, after becoming a recluse, observed the *Ājīvathamaka sīla*, the Precepts with pure livelihood as the eighth, and journeyed to Rājagaha, thirty *yojanas* away from the banks of Anomā in seven days.

the Paṇḍava valley up to the time of giving the promise to the king of the Tathāgata to first visit the Magadha kingdom after His enlightenment.

Main sentence: *Sīhassa kañcanaguhādito nikkhantakālo viya Tathāgatassa rañño paṭiññādānakālo - like the time of departing of the lion from the golden cave it should be understood that the departing time of the Tathāgata ... up to the time of giving the promise to the king of the Tathāgata to first visit the Magadha kingdom after His enlightenment.*

Sīhassa kañcanaguhādito nikkhantakālo (the time of departing of the lion from the golden cave) *viya Tathāgatassa ekūnatimse samvacchare* (in the 29th year i.e. at the age of 29) *vivaṭena dvārena [nikkhamitvā]* (through the opened gate) *Kaṇḍakaṃ* (horse Kaṇḍaka) *āruyha* (having mounted) *channasahāyassa* (the company of Channa); *nikkhamitvā* (having left) *tīṇi rajjāni atikkamitvā* (having passed by 3 kingdoms) *Anomānadītīre* (at the river bank of Anomā) *brahmunā dinnāni* (offered by brahma) *kāsāyāni* (the brown robe) *paridahitvā* (having dressed) *pabbajitassa: satteme divase* (on the seventh day) *Rājagahaṃ gantvā* (having gone to Rājagaha) *tattha piṇḍāya caritvā* (having wandered for food there) *Paṇḍavagiripabbhāre* (at the Paṇḍava valley) *katabhattakiccassa* (completed taking food); *sammāsambodhiṃ* (the perfect enlightenment of) *patvā* (after having reached) *paṭhamameva* (first) *Magadharatṭhaṃ āgamanatthāya* (to come (first) to Magadha kingdom) *yāva* (up to, until) *rañño* (to the king) *paṭiññādānakālo* (the time of giving the promise).

Motive: The commentary wants to explain the similarity of the departing time (*nikkhantakālo*) of the lion and that of the Buddha. In the simile: *upama = nikkhantakālo*; *upamāna=sīha*; *upameyya =tathāgata*; *upama-jotaka = viya*.

Yāva is connected to *paṭiññādānakālo* that should be *paṭiññādānakālasamā* but it also needs to connect to *viditabbo* so it's 1st form singular. *Yāva* always to be followed by 5th form (*mariyāda*, excluding the boundary versus *abhidhi*, including the boundary).

paṭiññādāna = paṭiññā, promise + *dāna*, giving.

atikkamitvā 2 abs. (+acc) having gone beyond; having crossed over [*ati + kam + itvā*].

vivaṭena dvārena nikkhamitvā, having left through the open gate

kañcanaguhādito = kañcana, gold + *guha*, cave + *ādito*

channasahāyassa = channa + sahāyassa

anomānadītīre = anomā + nadītīre

Paṇḍavagiripabbhāre = Paṇḍava, name of a mountain near Rājagaha + *giri*, mountain + *pabbhāre*, valley.

katabhattakiccassa = kata + bhattakiccassa, finished eating a meal; completed taking food; lit. finished food duty.

Sīhassa vijambhanakālo viya Tathāgatassa dinnapatiññassa (who has given promise [to the king]) *Ālārakālāmaupasamkamaṇaṃ ādiṃ katvā yāva Sujātāya dinnapāyāsassa ekūnapaṇṇāsāya piṇḍehi paribhuttakālo [vijambhanakālo] veditabbo*. Like the stretching time of the lion it should be understood that the stretching time of the Tathāgata who has given promise [to the king] is starting from (*ādiṃ*) the time He approached *Ālāra Kālāma* up to His time of eating with the 49 morsels of milk porridge offered by Sujātā.

Main sentence: *Sīhassa vijambhanakālo viya Tathāgatassa paribhuttakālo veditabbo*. Like the stretching time of the lion it should be understood that the stretching time of the Tathāgata.

Sīhassa vijambhanakālo (the stretching time of the lion) *viya Tathāgatassa dinnapatiññassa* how to fit in the sentence? (confirming the offering) *Ālārakālāmaupasamkamaṇaṃ* (having approached *Ālārakālāma*) *ādiṃ katvā* (starting from having approached *Ālārakālāma*) *yāva* (up to) *Sujātāya dinnapāyāsassa ekūnapaṇṇāsāya* (on) *piṇḍehi paribhuttakālo* (the enjoyment time with the 49 morsels of milk porridge offered by Sujātā) *veditabbo*.

upama = vijambhanakālo; upamāna=sīha; upameyya = Tathāgata; upama-jotaka=viya
Main sentence: Sīhassa vijambhanakālo viya Tathāgatassa Sujātāya dinnapāyāsassa ekūnapañāsāya
piṇḍehi paribhuttakālo veditabbo –

dinnapaṭiñṇassa = dinna, the giving + paṭiñṇassa, promising – giving the promise.
dinnapāyāsassa = dinna + pāyāsassa, the offering of milk porridge. Dinnapāyāsa (bahubbhī
sāmasa=someone pāyāsa is given to.
Ālārakālāmaupasamkamaṇaṃ = Ālāra Kālāma⁶ + upasamkamaṇaṃ, approaching.

Paribhuttakālo = paribhutta + kālo, the time of enjoying the meal, made use by (+instr.)

Sīhassa kesaravidhunaṇaṃ viya [tathāgatassa] sāyanhasamaye Sottiyena dinnā aṭṭha
tiṇamuṭṭhiyo gahetvā dasasahassacakkavāḷadevatāhi thomiyamānassa (thometi) gandhādīhi
pūjyamānassa tikkhattuṃ bodhiṃ padakkhiṇaṃ katvā bodhimaṇḍaṃ āruya
cuddasahatthubbedhe thāne tiṇasantharaṃ santharivā caturaṅgavīriyaṃ adhiṭṭhāya nisinnassa
taṃkhaṇaṃyeva mārabalaṃ vidhamitvā tīsu yāmesu tisso vijjā visodhetvā anulomapaṭilomaṃ
paṭiccasamuppādamahāsamuddaṃ yamakaññāmanthanena manhentassa (mantheti)
sabbaññutaññāṇe paṭividdhe tadanubhāvena dasasahassilokadhātukampanaṃ veditabbaṃ.

The shaking of the 10,000 world systems of the Buddha should be understood like the mane-
shaking of the lion [like this]: [the Buddha,] in the evening having taken 8 handful of grass
offered by Sottiya, being praised by the deities of 10,000 universes and being honored with
fragrances and so on, paid respect to the bodhi tree by going around it 3 times, ascended the
special enlightenment place, spread out a layer of grass at a place 14-ft high, established the four-
factor determination⁷, having destroyed Māra's army at that moment of sitting, having attained 3
special knowledges during the three watches of the night, analyzed in terms of the pair-
knowledge analysis the great ocean of paṭiccasamuppāda in direct and reversed order, when
Sabbaññutaññāṇe was attained the shaking of 10,000 universes occurs because of the power of
that [omniscient knowledge].

upama = vidhunaṇaṃ/kampanaṃ; upamāna=sīha; upameyya = Tathāgata; upama-jotaka=viya.
Sīhassa kesaravidhunaṇaṃ (shaking noise of the mane) viya [tathāgatassa] sāyanhasamaye Sottiyena
dinnā aṭṭha tiṇamuṭṭhiyo (offered by Sottiya) gahetvā (taken 8 handful of grass)
dasasahassacakkavāḷadevatāhi thomiyamānassa (praised) gandhādīhi pūjyamānassa (being honored)
tikkhattuṃ bodhiṃ padakkhiṇaṃ katvā (by going around the bodhi tree 3 times) Bodhimaṇḍaṃ āruya
(ascending the special enlightenment place) cuddasahatthubbedhe thāne (?) tiṇasantharaṃ santharivā
(having spread out the grass cushion) caturaṅgavīriyaṃ adhiṭṭhāya (established four factor effort)
nisinnassa taṃkhaṇaṃyeva (at that moment of sitting) mārabalaṃ vidhamitvā (having destroyed Māra's
army) tīsu yāmesu tisso vijjā visodhetvā (having attained 3 special knowledges during the 3 watches of the
night) anulomapaṭilomaṃ paṭiccasamuppādamahāsamuddaṃ (the great ocean of paṭiccasamuppāda)
yamakaññāmanthanena (in terms of the pair knowledge analysis) manhentassa (analyzed)
Sabbaññutaññāṇe paṭividdhe (when Sabbaññutaññāṇe was penetrated) tadanubhāvena (because of the
power of that) dasasahassilokadhātukampanaṃ (shaking noise of 10,000 universe) veditabbaṃ.
Main sentence: Sīhassa kesaravidhunaṇaṃ viya [tathāgatassa] dasasahassilokadhātukampanaṃ

⁶ the first teacher of Gautama Buddha.

⁷ ya refers to the fourfold exertion or the fourfold power of exertion. It is said that the Buddha exerted himself
in four ways: to prevent unwholesome states from arising, to abandon unwholesome states that have arisen, to
develop wholesome states that have not arisen, and to maintain and increase wholesome states that have arisen.

veditabbam.

upama = vidhunanam; upamāna=sīha; upameyya = Tathāgata; upama-jotaka=viya.

tiṇamuṭṭhiyo = tiṇa + muṭṭhiyo, handful. muṭṭhi 2 fem. handful; bunch ✓

kesaravidhunanam = kesara + vidhunanam

pūjyamāna prp. (+instr) being worshipped (by); being honoured (by); being respected (by) [√pūj + iya + māna] ✓

cuddasahatthubbedhe = cuddasa, fourteen + hattha + ubbedhe, height.

caturamgavīriyam = flesh, bone, marrow, blood ...

Sīhassa catuddisāvilokanam viya [Tathāgatassa] patividdhasabbaññutaññānassa sattasattāham bodhimaṇḍe viharitvā paribhuttamadhupindikāhārassa ajapālanigrodhamūle mahābrahmuno Dhammadesanāyācanam paṭiggahetvā tatha viharantassa ekādasame divase; “Sve āsālhipuṇṇamā bhavissatī”ti paccūsamaye “Kassa nu kho aham paṭhamam dhammam deseeyan”ti Ālārudakānam kālāmkatabhāvam ṇatvā dhammadesanattāya pañcavaggiyānam olokanam daṭṭhabbam.

This looking of the group of five to teach the dhamma of the Tathagata should be understood like to the looking in four directions of the lion, [the Tathagata] who realized the omniscient knowledge, **having dwelled** at the special enlightenment place for 7 weeks, who has eaten the madhu food [offered by 2 merchants], **having accepted** the request to teach the dhamma of the mighty brahma⁸ at the foot of the goatherd’s banyan tree⁹, He dwelled there on the 11th day [after accepting the request]; in the early morning thinking “tomorrow will be the full moon of āsālha¹⁰” **having known** the death of Ālāra and Udaka¹¹ thinking “to whom should I teach the dhamma first?” He looks at the group of five bhikkhus to teach the dhamma.

Sīhassa catuddisāvilokanam viya [Tathāgatassa] patividdhasabbaññutaññānassa (who realized the omniscient knowledge) *sattasattāham bodhimaṇḍe viharitvā* (having dwelled at the special enlightenment place for seven weeks) *paribhuttamadhupindikāhārassa* (who has eaten the madhu food [offered by 2 merchants]) *ajapālanigrodhamūle* (at the foot of the goatherd’s banyan tree) *mahābrahmuno Dhammadesanāyācanam* (the request to teach the dhamma of the mighty brahma) *paṭiggahetvā* (having accepted) *tatha viharantassa ekādasame divase* (dwelled there on the 11th day [after accepting the request]) “Sve āsālhipuṇṇamā bhavissatī”ti (tomorrow will be the full moon night of āsālha) *paccūsamaye* (in the early morning) “Kassa nu kho aham paṭhamam dhammam deseeyan”ti (to whom should I teach the dhamma first?) *Ālārudakānam kālāmkatabhāvam ṇatvā* (having known the death of

⁸ Brahma Sahampati

⁹ The Nigrodha tree is a banyan tree which is famous in Buddhist literature. It was in Uruvelā, on the banks of the Nerañjara, near the Bodhi tree, and a week after the Enlightenment the Buddha went there and spent a week cross-legged at the foot of the tree. Several etymologies are suggested for the name:

(a) in its shadow goatherds (ajapālā) rest; (b) old brahmins, incapable of reciting the Vedas, live here in dwellings protected by walls and ramparts (this derivation being as follows: na japantī ti =ajapā, mantānam anajjhāyakā=ajapā, ālenti arīyanti nivāsam etthāti=Ajapālo ti); (c) it shelters the goats that seek its shade at midday (UdA.51).

¹⁰ 1. Citta (April), 2. Vesākha (May), 3. Jeṭṭha (June), 4. Āsālha (July), 5. Sāvaṇa (August), 6. Bhadda (September), 7. Assayuja (October), 8. Kattika (November), 9. Māgasira (December), 10. Phussa (January), 11. Māgha and 12. Phagguṇa (March). Reference from Summarized Pali Grammar.

¹¹ Ālāra Kālāma and Uddaka Rāmaputta were two teachers of Gautama Buddha. The Bodhisatta took instruction from Ālāra and Udaka, and thereafter gained eight jhānas.

Ālāra and *Udaka*) *dhammadesanattāya pañcavaggiyānaṃ olokaṇaṃ* (looking [at] the group of five to teach the dhamma) *daṭṭhabbaṃ*.

upama = *vilokanaṃ*; *upamāna*=*sīha*; *upameyya* = *Tathāgata*; *upama-jotaka*=*viya*.
sattasattāhaṃ = *satta* + *sattāhaṃ*, ind. for a week; for seven days [*satta* + *aha* + *aṃ*].
dhammadesanāyācanaṃ = *dhammadesanā*, dhamma teaching + *yācanaṃ*, begging.
mahābrahmuno (NG-8, attā), mighty brahmā.
paṭividdhasabbaññutaññānassa = *paribhutta*, enjoyed + *madhupiṇḍika*, honey sweet + *āhārassa*, food.
ajapālanigrodhamūla nt. [*ajapāla* + *nigrodhamūla*] foot of the goatherd's banyan tree .
kālankatabhāvaṃ = *kālankata*, dead + *bhāvaṃ*, state.

Sīhassa *gocarattāya tiyojanaṃ gamanakālo viya [Tathāgatassa]* *attano pattacīvaramādāya*
“*Pañcavaggiyānaṃ Dhammacakkaṃ pavattessāmi*”*ti pacchābhatte ajapālanigrodhato*
vutthitassa aṭṭhārasayojanamaggaṃ gamanakālo [daṭṭhabbaṃ].

The time of going 18-yojana journey of the Tathagata should be understood like the travelling time for 3 yojanas to get food of the lion [like this]: **having taken** his bowl and outer robe thinking “I will roll forward the dhamma wheel for the group of five”, after the meal he got up from the root of the goatherd’s banyan tree and set out for the 18-yojana journey.

Sīhassa *gocarattāya tiyojanaṃ gamanakālo* (the travelling time for 3 yojanas to get food) *viya [Tathāgatassa]* *attano pattacīvaramādāya* (having taken his bowl and outer robe) “*Pañcavaggiyānaṃ Dhammacakkaṃ pavattessāmi*”*ti* (I will roll forward the dhamma wheel for the group of five) *pacchābhatte* (after the meal) *ajapālanigrodhato vutthitassa* (getting up from the root of the goatherd’s banyan tree) *aṭṭhārasayojanamaggaṃ gamanakālo* (the time of going 18-yojana journey).

upama = *gamanakālo*; *upamāna*=*sīha*; *upameyya* = *Tathāgata*; *upama-jotaka*=*viya*.
tiyojanaṃ (2nd form distance adverb)
aṭṭhārasayojanamaggaṃ = *aṭṭhārasa* + *yojana* + *maggaṃ*; *aṭṭhārasa* = eighteen (18) [*aṭṭha* + *dasa* + *a].

[*sīhassa*] *Sīhanādakālo viya Tathāgatassa aṭṭhārasayojanamaggaṃ gantvā* *pañcavaggiye saññāpetvā*
acalapallaṃke nisinnassa dasahi cakkavālasahasseehi sannipatitena devagaṇena parivutassa “*Dveme bhikkhave antā pabbajitena na sevittabbā*”*tiādinā nayena Dhammacakkappavattanakālo veditabbo*.

The time of setting the dhamma wheel in motion of the Tathāgata should be understood like the time of the lion’s roar: the Buddha, having gone 18 yojana road, having taught the group of five, he sat cross-legged, surrounded by a group of deities gathered from ten thousands universes, setting the dhamma wheel in motion in this way starting with ‘these two extremes, monks!, should not be pursued by a monastic person’.

[*sīhassa*] *Sīhanādakālo* (the occasion of the lion’s roar) *viya Tathāgatassa aṭṭhārasayojanamaggaṃ gantvā* (having gone 18 yojana road) *pañcavaggiye saññāpetvā* (having taught the group of five) *acalapallaṃke nisinnassa* (He sat cross-legged) *dasahi cakkavālasahasseehi sannipatitena devagaṇena parivutassa* (surrounded by a group of gathered deities from ten thousands universes) “*Dveme bhikkhave antā pabbajitena na sevittabbā*”*tiādinā* (starting with ‘these two extremes, monks!, should not be pursued by a monastic person’ *nayena Dhammacakkappavattanakālo* (the time of setting the dhamma wheel in motion should be understood in this way) *veditabbo*.

upama = *nādakālo/ Dhammacakkappavattanakālo*; *upamāna*=*sīha*; *upameyya* = *Tathāgata*; *upama-*

jotaka=viya.

acalapallaṃke = *acala*, unshakable + *pallaṅka*, cross-legged

Imasmiṅca pana pade desiyamāne Tathāgatasīhassa dhammaghoso heṭṭhā Avīciṃ upari bhavaggaṃ gahetvā dasasahasilokadhātum paṭicchādesi.

Imasmiṅca pana pade desiyamāne (when this sentence was taught) Tathāgatasīhassa dhammaghoso (the dhamma sound of the lion-like Tathāgata or Tathāgata-lion) heṭṭhā Avīciṃ upari bhavaggaṃ gahetvā (having seized Avīci hell below and the highest existence above) dasasahasilokadhātum paṭicchādesi (covered over 10,000 world system).

dhammaghoso = dhamma + ghoso, the sound.

heṭṭhā 1 ind. (+gen or +abl) below; under; underneath.

Sīhassa saddena khuddakapāṇānaṃ santāsaṃ āpajjanakālo viya Tathāgatassa tīni lakkhaṇāni dīpetvā cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahasseehi vibhajitvā dhammaṃ kathentassa dīghāyukadevatānaṃ ñānasantāsassa uppattikālo veditabbo.

The time of occurrence of the insightful-fear of long lifespan deities of the Tathāgata should be understood like the time of falling into fear of small beings because of the sound of the lion: the Buddha having explained the three characteristics, he analyzed the four noble truths in 16 ways and by 60,000 methods, He taught the dhamma.

Sīhassa saddena (by the sound of the lion) khuddakapāṇānaṃ (of small beings) santāsaṃ āpajjanakālo (the time of falling into fear) viya Tathāgatassa tīni lakkhaṇāni dīpetvā (having explained the three characteristics) cattāri saccāni soḷasahākārehi (16 ways)¹² saṭṭhiyā (60) ca nayasahasseehi (by 60,000 methods) vibhajitvā (analyzing the four noble truths) dhammaṃ kathentassa (He taught the dhamma) dīghāyukadevatānaṃ ñānasantāsassa uppattikālo (the time of occurrence of the insightful-fear of long lifespan deities) veditabbo.

khuddakapāṇānaṃ santāsaṃ āpajjanakālo - the time small beings fall into fear.

soḷasahākārehi= soḷasa, sixteen + ākāra, way, manner. (16 ways as described in Dhammacakkappavattana sutta). Each noble truth was explained in 4 perspectives, hence 16 total.

saṭṭhiyā nayasahasseehi (sambandha samkhyā) OR saṭṭhisahasseehi nayehi (guṇita sankhyā) - by 60,000 methods.

nayasahasseehi = naya, method + sahassa, 1,000 + ehi.

*Tathāgatassa dhammaṃ kathentassa – 6th form **anadhāra (unexpected reaction)***

dīghāyukadevatānaṃ = dīgha + āyuka + devatānaṃ, long lifespan deities.

vibhajitvā 1: abs. (+acc) having dissected; having cut up; lit. having divided [vi + √bhaj + itvā].

Yadāti yasmiṃ kāle. *Yadā* means at which time.

Yadā = Ya + dā; ya= yasmi, dā=kāle

Tathāgatoti aṭṭhahi kāraṇehi Bhagavā Tathāgato Bhagavā is [called] *Tathāgato* for eight reasons:

¹² May be explained in Visuddhimagga.

–*tathā āgato ’ti Tathāgato*, *Tathāgato* is ‘one who came in the same way’ (the same way as previous Buddhas or future Buddhas).

tathā gato ’ti Tathāgato, *Tathāgato* is ‘one who went in the same way’ (He carries out the same functions ie. teaching all the sermons etc...).

tathalakkhaṇaṃ āgato ’ti Tathāgato, *Tathāgato* is ‘one who came (reach to) *tatha*-nature (not affected by desire and discontent).

Tathā= *tathalakkhaṇaṃ*, lit. characteristic of sameness, his mind is never agitated, never affected by the changes in life.

tathadhamme yāthāvato abhisambuddho ’ti Tathāgato, *Tathāgato* is ‘one who realized correctly/perfectly that dhamma’

Tathā= *tathadhamme* = four noble truths. *tatha* 1 adj. true; real; actual [*tathā* + *a*] ✓

gato= *yāthāvato abhisambuddho*, realized as they really are, correctly. *Yāthāva* adj. perfectly true; real; definite; certain [*yathā* + *vant* + *a*]. *yāthāvato* connects to *abhisambuddho ’ti* as 3rd form adverb?

tathadassitāya Tathāgato, He is called *Tathāgato* because He sees things as they really are.

tathāvāditāya Tathāgato, He is called *Tathāgato* because He speaks as he does.

tathā ind. so; thus; in such a way; likewise; similarly [*ta* + *thā*]

tathākāritāya Tathāgato. He is called *Tathāgato* because He does as he speaks.

Abhibhavanaṭṭhena Tathāgato ’ti. He is called *Tathāgato* because He is superior (being above [others])

abhibhavanaṭṭhena = *abhibhavana* + *aṭṭhena*

Tesaṃ vitthāro brahmajālavaṇṇanāyampi mūlapariyāyavaṇṇanāyampi vuttoyeva.

The details of those are explained in *Brahmajāla* commentary (DN 1) and also in *Mūlapariyāya* commentary (MN 1 – Root of all Things).

mūlapariyāyavaṇṇanāyampi = *mūlapariyāya* + *vaṇṇanāyaṃ* (7th form) + *api*,

Loketi sattaloke. World of living beings.

3 types: *sattaloka*, *saṅkhāraloka*, *okāsaloka*.

Uppajjati *abhinīhārato* (from the aspiration) *paṭṭhāya* (starting) *yāva bodhipallaṃkā vā Arahattamaggañānā vā uppajjati nāma*; *Arahattaphale pana patte uppanno nāma*.

Uppajjati (He appears, present tense) is considered as appearing starting from the aspiration until sitting at the Bodhi throne or until attaining the arahatta path; At the moment of the attainment of arahatta fruition he is considered *uppanno* (has appeared, present perfect).

Arahaṃ sammāsambuddhoti ādīni *Visuddhimagge Buddhānussatiniddese vitthāritāni*. ***Arahaṃ sammāsambuddho*** and so on is explained in details in the *Buddhānussati Niddesa* of *Visuddhimagga*. (To be studied).

vitthārita 1 pp. explained in detail; specified at length; lit. caused to spread out [vi + √thar + *e + ita].

Iti rūpanti idaṃ rūpaṃ ettakaṃ rūpaṃ (*idaṃ rūpaṃ* means *rūpaṃ* is this much), *na ito bhiyyo rūpaṃ atthīti* (there is no *rūpa* more (*bhiyyo*) than this (*ito*)).

Iti rūpan = idaṃ rūpaṃ = ettakaṃ rūpaṃ.

Ettāvatā sabhāvato sarasato pariyaṇtato paricchedato paricchindanato yāvataṃ cattāro ca mahābhūtā catunnaṅca mahābhūtānaṃ upādāyarūpaṃ, taṃ sabbaṃ dassitaṃ hoti.

Ettāvatā (by this much, to this extent) *sabhāvato* (in terms of their own characteristics) *sarasato* (in own-function) *pariyaṇtato* (as limitation) *paricchedato* (classification) *paricchindanato* (as division) *yāvataṃ* (to certain extent) *cattāro ca mahābhūtā catunnaṅca mahābhūtānaṃ upādāyarūpaṃ* (the four great elements and the dependent properties of the four great elements), *taṃ sabbaṃ dassitaṃ hoti* (that all is shown from the *sabhāva* aspect, *sarasato* aspect,... to a certain degree there are four elements and the dependent matters of those four elements).

Sabhāvato... connect to *dassitaṃ hoti* as *tatiya kriyā visesana*.

END HERE 7/30

Iti rūpassa samudayoti ayaṃ rūpassa samudayo nāma. This is the origin of *rūpa*.

iti means *ayaṃ*.

Ettāvatā hi “Āhārasamudayā rūpasamudayo”tiādi sabbaṃ dassitaṃ hoti. By this much, [the Buddha] has shown all such as ‘from where āhāra arises [there] rūpa arises’.

Sabbaṃ refers *rūpa, vedanā, saññā, saṅkharā, viññānaṃ*. OR

Sabbaṃ refers to the quote ‘*Āhārasamudayā rūpasamudayo*’.

Iti rūpassa atthaṅgamoti ayaṃ rūpassa atthaṅgamo. *Imināpi “Āhāranirodhā rūpanirodho”tiādi sabbaṃ dassitaṃ hoti.* This is the disappearance of *rūpa*. By this [phrase] too, the Buddha shows **everything** such as ‘from where of āhāra ceases [there] rūpa ceases’.

Iti vedanātiādīsipi eseva nayo [veditabbo]. The same way should be understood in the case of ‘*iti vedanā*’ and so on.

Vaṇṇavantoti sarīravaṇṇena vaṇṇavanto. Someone who has *vaṇṇa* in terms of bodily appearance.

vaṇṇa often means reputation. masc. praise; approval; value [√vaṇṇ + a]

Dhammadesanaṃ sutvāti imaṃ pañcasu khandhesu paṇṇāsalakkhaṇapaṭimaṇḍitaṃ (decorated with 50 characteristics regarding 5 aggregates) *Tathāgatassa dhammadesanaṃ sutvā.*

paṇṇāsalakkhaṇapaṭimaṇḍitaṃ

Yebhuyyenāti idha ke ṭhpeti? (who are set aside?) *ariyasāvake deve [ṭhpeti]* (noble disciple deities). *Tesaṃhi* (to them) *khīṇāsavattā cittutrāsabhayampi na uppajjati* (mental fear does not arise in them because they have destroyed taints; *saṃviggassa* (someone who is frightened) *yoniso padhānena* (with the correct practice) *pattabbaṃ pattatāya* (achieved what should be achieved) *ñāṇasaṃvegopi*, (insightful fear) *itaresaṃ (other) pana devānaṃ* “*tāso heso bhikkhū*”*ti* (that fear bhikkhus!) *aniccataṃ manasikarontānaṃ* (who contemplate anicca) *cittutrāsabhayampi* (mental fear), *balavavipassanākāle* (at the time of strong Vipassanā) *ñāṇabhayampi* (insightful fright) *uppajjati*.

khīṇāsavattā has double t and ā so it's a hetu.

devānaṃ is connected to *cittutrāsabhayaṃ*, *ñāṇabhayaṃ* as possessive and to *manasikarontānaṃ* as adjective.

‘*tāso heso bhikkhu*’ is in sutta Udānasutta (SN 22.55)

Bhoti dhammālapanaṃ mattametam. Mere vocative like ‘oh my god!’ ‘holy cow!’.

puggalālapana, addressing someone vs *dhammālapana*, addressing something in general, just an exclamation.

matta, mere.

Sakkāyapariyāpannāti pañcakkhandhāpariyāpannā. Iti tesam sammāsambuddhe (when the Buddha [taught] to them as such) *vaṭṭadosaṃ dassetvā* (pointing out the defect of the cycle¹³) *tilakkhaṇāhataṃ katvā* (explaining the affliction of the three characteristics) *dhammaṃ desente* (when the *sammāsambuddhe* teaches the dhamma to them) *ñāṇabhayaṃ nāma okkamati* (the so called insightful fear happens).

[PM] *sakkāya* = *pañcakkhandha*. Sa=*santa*, existing or real; *kāya*=compound. Something that is really existing. *Abhidhattha samvaṇṇanā*, what *sakkāya* refer to.

pañcakkhandhāpariyāpannā = *pañcakkhandha* + *pariyāpannā*, included, contained in. We are not special we are just represent the 5 aggregates.

vaṭṭadosaṃ, the defect of the 3 cycles. Here *dosa* means defect not hatred.

tilakkhaṇāhata adj. afflicted by the three characteristics [*tilakkhaṇa* + *āhata*] ~

¹³ You may be reborn as a deva but there are still defects in the 3 cycles. (old age, death, reborn again in lower realms).

Abhiññāyāti jānitvā.

Root definition (*dhātvattha samvaṇṇanā*) and suffix tvā definition (*paccayattha*). It also implies that *abhi* has no meaning, just for decoration (*vacaralaṅkara*).

Dhammacakkanti paṭivedhaññānampi desanāññānampi. penetrative knowledge and also teaching wisdom. (from Abhidhamma's perspective, teaching means to arouse in yourself 2 kinds of knowledge).

Paṭivedhaññāṇaṃ nāma yena ñāṇena bodhipallaṅke nisinno cattāri saccāni soḷasahākārehi (16 ways) saṭṭhiyā (60) ca nayasahasseehi (1000 methods) paṭivijjhi (penetrated). The so called *paṭivedhaññāṇaṃ* means the ñāṇa by which [the Tathāgato] penetrated the four noble truth by 16 ways and 60,000 methods while sitting on the enlightenment throne.

yena ñāṇena = by which. How to connect ñāṇena?

pallaṅke, cross legged or throne; *bodhipallaṅke*=enlightenment throne.

Desanāññāṇaṃ nāma yena ñāṇena tiparivaṭṭaṃ dvādasākāraṃ dhammacakkaṃ pavattesi. The so called *desanāññāṇaṃ* means the ñāṇa by which [the Tathāgato] set in motion the dhamma wheel which is of 12 modes and 3 rounds. 3 rounds: *dukkhasacca* is *dukkha (saccañāṇa)*, *dukkhasacca* is to be known as it is (*kiccañāṇa*), *dukkhasacca* are well understood by the Tathāgata (*kattañāṇa*). The Buddha repeats each truth 3 times ie. *tiparivaṭṭaṃ; dvādasākāraṃ*, 12 modes: 3 kinds of *pariñña X 4 truths* .

tiparivaṭṭaṃ and *dvādasākāraṃ* refer to *dhammacakkaṃ* something different than themselves so they are *bāhubbhihī* (much rice = village).

Ubhayampi taṃ dasabalassa ure jātaññāṇameva. That both the ñāṇa is unique to (born in the chest of) the Buddha (10-power-person).

Tesu idha desanāññāṇaṃ gahetabbaṃ. Here among those two ñāṇas, *desanāññāṇaṃ*- the teaching knowledge should be taken. (Ex: in daily language, 'go' means going action but in Abhidhamma language 'go' could mean dosa, lobha, metta etc...).

Taṃ [dhammacakkaṃ] panesa [eso=tathāgato] yāva aṭṭhārasahi brahmakotṭhi saddhiṃ aññāsikoṇḍaññattherassa sotāpattiphalaṃ uppajjati, tāva pavatteti nāma. The Tathāgata (*esa=eso*) is considered to turn (*pavatteti nāma*) this dhamma wheel (*taṃ*) until sotapattiphala of Koṇḍañña Thera arises along with 18 (*aṭṭhārasahi*) koṭi brahmas.

Taṃ [dhammacakkaṃ] panesa [eso=tathāgato] pavatteti nāma - The Tathāgata is considered to turn this dhamma wheel.

yāva... tāva: for measurement in time, distance, intensity, and so on.

Taṃ [dhammacakkaṃ] panesa [eso=tathāgato] pavatteti nāma (present tense), *Tasmim uppanne 'pavattitaṃ nāma* (past tense) *hotī'ti veditabbaṃ.* When that happened (*tasmim uppanne*) it should be understood that the Buddha has turned the dhamma wheel.

Appaṭipuggaloti sadisapuggalarahito. Appaṭipuggalo mean devoid of counterpart or peerless.

a= rahito, devoid of; *ppaṭi= sadisa*, equal, counterpart; *puggalo*, ie. peerless.

Yasassinoti (NG-15) parivārasampannā.

Yassa=fame or follower, here it means follower.

Tādinoti lābhālābhādīhi ekasadisassa. Whether gain or loss He is always seen that way i.e. the same way.

lābhālābhādīhi = lābha +alābha +adīhi, because of gain or loss and so on (pleasant or unpleasant).

Digital Pāli Dictionary

- **sihasutta 1:** nt. **Samyutta Nikāya 22.78 (SN22.78)**
- **sihasutta 2:** nt. **Ānguttara Nikāya 4.33 (AN4.33)**
- **sihasutta 3:** nt. **Ānguttara Nikāya 5.99 (AN5.99)**
- **sihasutta 4:** nt. **Ānguttara Nikāya 8.12 (AN8.12)**

Sīhasuttavaṇṇanā (AN 4.33 or 4.4.3)

33. *Tatiye sīhoti cattāro sīhā–tiṇasīho kālasīho paṇḍusīho kesarasīhoti. Tesu tiṇasīho kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. Kālasīho kālagāvisadiso tiṇabhakkhoyeva. Paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. Kesarasīho lākhā parikammakateneva mukhena agganamguṭṭhena catūhi ca pādapariyantehi samannāgato, matthakatopissa paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā, khandhe panassa satahassagghanikakambalaparikkhepo viya kesarabhāro hoti, avasesaṭṭhānam parisuddhasālipiṇḍasamkhacunṇapiṇḍavaṇṇam hoti. Imesu catūsu sīhesu ayaṃ kesarasīho idha adhippeto.*

Migarājāti sabbamigagaṇassa rājā. Āsayāti vasanaṭṭhānato, suvaṇṇaguhato vā rajatamaṇiphalikamanosilāguhato vā nikkhamatīti vuttam hoti. Nikkhamamāno pana ca catūhi kāraṇehi nikkhamati andhakārapīlito vā ālokatthāya, uccārapassāvapīlito vā tesam vissajjanatthāya, jighacchāpīlito vā gocaratthāya, sambhavapīlito vā assaddhammapaṭi sevanatthāya. Idha pana gocaratthāya nikkhamanto adhippeto.

Vijambhatī suvaṇṇatale vā rajatamaṇiphalikamanosilātālānam vā aññatarasmim dve pacchimapāde samam patiṭṭhāpetvā purimāpāde purato pasāretvā sarīrassa pacchābhāgam ākaḍḍhitvā purimabhāgam abhiharitvā piṭṭhim nāmetvā gīvam ukkhipitvā asanisaddam karonto viya nāsapuṭāni pothetvā sariralaggaṃ rajam vidhunanto vijambhati. Vijambhanabhūmiyaṅca

pana taruṇavacchako viya aparāparam javati, javato panassa sarīram andhakāre paribbhamantaṃ alātaṃ viya khāyati.

Anuviloketīti kasmā anuviloketi? Parānuddayatāya. Tasmim kira sīhanādaṃ nadante papātāvāṭṭādīsu visamaṭṭhānesu carantā hatthigokaṇṇamahim sādāyo pāṇā papātepi āvātepi patanti, tesam anuddayāya anuviloketi. Kim panassa luddassa paramamsakhādino anuddayā nāma atthīti? Āma atthi. Tathā hi “Kim me bahūhi ghātitehī”ti attano gocarattāyāpi khuddake pāṇe na gaṇhāti. Evaṃ anuddayaṃ karoti, vuttampi cetam “Māham khuddake pāṇe visamagate saṃghātaṃ āpādesin”ti.

Sīhanādaṃ nadatīti tikkhattum tāva atītanādaṃ nadati. Evañca panassa vijambhanabhūmiyaṃ thatvā nadantassa saddo samantā tiyojanapadesam ekaninnādaṃ karoti, tamassa ninnādaṃ sutvā tiyojanabbhantaragatā dvipadacatuppadaḡaṇā yathāṭṭhāne ṭṭhatum na sakkonti. **Gocarāya pakkamatīti** āhāratthāya gacchati. Katham? So hi vijambhanabhūmiyaṃ thatvā dakkhiṇato vā vāmato vā uppatanto usabhamattaṃ ṭṭhānam gaṇhāti, uddham uppatanto cattāripi aṭṭhapi usabhaṭṭhānāni uppatati, same ṭṭhāne ujukaṃ pakkhandanto saḡasausabhamattampi vīsatiusabhamattampi ṭṭhānam pakkhandati, thalā vā pabbatā vā pakkhandanto saṭṭhiusabhamattampi asītiusabhamattampi ṭṭhānam pakkhandati, antarāmagge rukkham vā pabbataṃ vā disvā tam pariharanto vāmato vā dakkhiṇato vā uddham vā usabhamattaṃ apakkamati. Tatiyaṃ pana sīhanādaṃ naditvā teneva saddhim tiyojane ṭṭhāne paññāyati, tiyojanaṃ gantvā nivattitvā ṭṭhito attanova nādassa anunādaṃ suṇāti. Evaṃ sīghena javena pakkamati.

Yebhuyyēnāti pāyena. **Bhayaṃ santāsam saṃveganti** sabbam cittutrāsasseva nāmaṃ. Sīhassa hi saddam sutvā bahū bhāyanti, appakā na bhāyanti. Ke pana teti? Samasīho hatthajānīyo assājānīyo usabhājānīyo purisājānīyo Khīṇāsavoti. Kasmā panete na bhāyantīti? Samasīho tāva “Jātigottakulasūrabhāvehi samānosmi”ti na bhāyati, hatthā jānīyādayo attano sakkāyaditṭhibalavatāya na bhāyanti, Khīṇāsavo sakkāyaditṭhiyā pahīnattā na bhāyati.

Bilāsayāti bile sayantā bilavāsino ahinakulagodhādayo. **Udakāsayāti** udakavāsino macchakacchapādayo. **Vanāsayāti** vanavāsino hatthiassagokaṇṇamigādayo. **Pavi santīti** “Idāni āgantvā gaṇhissatī”ti maggaṃ oloketvā pavisanti. **Dalḡhehīti** thirehi. **Vara ttehīti** cammarajjūhi. **Mahiddhikoti**ādīsu vijambhanabhūmiyaṃ thatvā dakkhiṇapassā dīhi usabhamattaṃ, ujum vīsatiusabhamattādilaṃghanavasena mahiddhikatā, sesami gānam adhipatibhāvena mahesakkhatā, samantā tiyojanaṭṭhāne saddam sutvā palāya ntānam vasena mahānubhāvataṃ veditabbā.

Evameva khoti Bhagavā tesu tesu suttantesu tathā tathā attānam kathesi. “Sīhoti kho bhikkhave Tathāgatassetam adhivacanam arahato Sammāsambuddhassā”ti imasmim tāva sutte sīhasadisam attānam kathesi. “Bhisakko sallakattoti kho sunakkhatta Tathāgatassetam adhivacanam”ti⁴ imasmim vejjasadisam, “Brāhmaṇoti kho bhikkhave Tathāgatassetam adhivacanam”ti⁵ imasmim brāhmaṇasadisam, “Puriso maggakusaloti kho tissa Tathāgatassetam adhivacanam”ti⁶ imasmim maggadesakapurisasadisam, “Rājāhamasmi selā”ti imasmim rājasadisam. Imasmim pana sutte sīhasadisameva katvā attānam kathento evamāha.

Tatrāyam sadisatā-sīhassa kañcanaguhādīsu vasanakālo viya hi Tathāgatassa Dīpaṃkarapādamūle katābhīnīhārassa aparimitakālam pāramiyo pūretvā pacchimabhava paṭisandhiggahaṇena ceva mākukucchito nikkhamanena ca dasasahasilokadhātum kampetvā vuddhimanvāya dibbasampattisadisam sampattim anubhavamānassa tīsu pāsādesu nivāsakālo daṭṭhabbo. Sīhassa kañcanaguhādito nikkhantakālo viya Tathāgatassa ekūnatimsasamvacchare vivaṭena dvārena Kaṇḍakam āruyha Channasahāyassa nikkhamitvā tīṇi rajjāni atikkamitvā Anomānadītīre brahmunā dinnāni kāsāyāni paridahitvā pabbajitassa sattame divase Rājagahaṃ gantvā

tattha piṇḍāya caritvā Paṇḍavagiripabbhāre katabhattakiccassa sammāsambodhim patvā paṭhamameva Magadharaṭṭham āgamanatthāya yāva rañño paṭiññādānakālo.

Sīhassa vijambhanakālo viya Tathāgatassa dinnapaṭiññassa Ālarakālāmaupasaṃkamanam ādim katvā yāva Sujātāya dinnapāyāsassa ekūnapaṇṇāsāya piṇḍehi paribhuttakālo veditabbo. Sīhassa sarīravīdhunanam viya sāyanhasamaye Sottiyena dinnā aṭṭha tiṇamutthiyo gahetvā dasasahassacakkavāḷadevatāhi thomiyamānassa gandhādīhi pūjyamānassa tikkhattum bodhim padakkhiṇam katvā Bodhimaṇḍam āruyha cuddasahatthubbedhe thāne tiṇasantharam attharivā caturaṃgavīriyam adhiṭṭhāya nisinnassa taṃkhaṇa ññeva mārabalam vidhametvā tīsu yāmesu tisso vijjā visodhetvā anulomappaṭilomam paṭiccasamuppādamahāsamuddam yamakaññāmanthanena manthentassa Sabbaññutaññāṇe paṭividdhe tadanubhāvena dasasahasilokadhātukampanam veditabbam.

Sīhassa catudisāvilokanam viya paṭividdhasabbaññutaññāṇassa sattasattāham Bodhimaṇḍe viharitvā paribhuttamadhupīṇḍikāhārassa ajapālanigrodhamūle mahābrahmuno Dhammadesanāyācanam paṭiggahetvā tattha viharantassa ekādasame divase “Sve āsāhipuṇṇamā bhavissatī”ti paccūsasamaye “Kassa nu kho aham paṭhamam Dhammam deseyyan”ti ālārudakānam kālakatabhāvam ṇatvā Dhammadesanatthāya Pañcavaggiyānam olokanam daṭṭhabbam. Sīhassa gocaratthāya tiyojanam gamanakālo viya attano pattacīvaram ādāya “Pañcavaggiyānam Dhammacakkaṃ pavattessāmi”ti pacchābhatte Ajapālanigrodhato vuṭṭhitassa aṭṭhārasayojanamaggaṃ gamanakālo.

Sīhassa sīhanādakālo viya Tathāgatassa aṭṭhārasayojanamaggaṃ gantvā pañca vaggiye saññāpetvā acalapallaṃke nisinnassa dasahi cakkavāḷasahashehi sannipatitena devagaṇena parivutassa “Dveme bhikkhave antā pabbajitena na sevitabbā”tiādinā nayena Dhammacakkappavattanakālo veditabbo. Imasmim ca pana pade desiyamāne Tathāgatasīhassa Dhammaghoso heṭṭhā Avīcim upari bhavaggaṃ gahetvā dasasahasilokadhātum paṭicchādesi. Sīhassa saddena khuddakapāṇānam santāsāpajjanakālo viya Tathāgatassa tīṇi lakkhaṇāni dīpetvā cattāri saccāni soḷasahākārehi saṭṭhiyā ca nayasahashehi vibhajitvā Dhammam kathentassa dīghāyukānam devānam ñāṇasantāsassa uppattikālo veditabbo.

Aparo nayo-sīho viya sabbaññutam patto Tathāgato, āsayabhūtāya kanakaguhāya nikkhamanam viya gandhakuṭito nikkhamanakālo, vijambhanam viya dhammasabham upasaṃkamanakālo, disāvilokanam viya parisāvilokanam, sīhanādanadanam viya Dhammadesanākālo, gocarāya pakkamanam viya paravādanimmaddanatthāya gamanam.

Aparo nayo–sīho viya Tathāgato, Himavantaniṣṣitāya kañcanaguḥāya nikkhamanaṃ viya ārammaṇavasena Nibbānaṣṣitāya phalasaṃpattiyā vuṭṭhānaṃ, vijambhanaṃ viya paccavekkhaṇāñāṇaṃ, disāvīlokaṇaṃ viya veneyyasattavīlokaṇaṃ, sīhanādo viya sampattaparisaḥāya Dhammadesanā, gocarāya pakkamaṇaṃ viya asaṃpattānaṃ veneyyasattānaṃ santikūpasamkamaṇaṃ vedītabbaṃ.

Yadāti yasmim kāle. Tathāgatoti heṭṭhā vuttehi aṭṭhahi kāraṇehi Tathāgato. Loketi satta-loke. Uppajjati abhinīhārato paṭṭhāya yāva Bodhipallaṃkā vā Arahattamaḡgañāṇā vā uppajjati nāma, Arahattaphale pana patte uppanno nāma. Arahaṃ Sammāsambuddhotiādīni Visuddhimagge Buddhānussatiniddese vitthāritāni.

Iti sakkāyoti ayaṃ sakkāyo, ettako sakkāyo, na ito bhiyyo sakkāyo atthīti. Ettāvataḥ sabhāvato sarasato pariyaṇtato paricchedato parivaṭumato sabbepi pañcupādānakkhandhā dassitā honti. Iti sakkāyasamudayoti ayaṃ sakkāyassa samudayo nāma. Ettā vatā “Āhārasamudayā rūpasamudayo”tiādī sabbaṃ dassitaṃ hoti. Iti sakkāyassa atthaṃgamoti ayaṃ sakkāyassa atthaṃgamo. Imināpi “Āhāraṇirodhā rūpaṇirodho”tiādī sabbaṃ dassitaṃ hoti.

Vaṇṇavanto sarīraṇṇena vaṇṇavanto. Dhammadesanaṃ sutvāti pañcasu khandhesu pañṇāsalaṅkhaṇappaṭiṃḡḡitaṃ Tathāgatassa Dhammadesanaṃ sutvā. Yebhuyyenāti idha ke ṭhapeti? Ariyasāvake deve. Tesaṃ hi Khīṇāsavattā cittutrāsabhayaṃpi na uppajjati, saṃviggassa yoniso padhānena pattabbaṃ pattatāya ñāṇasaṃvegopi. Itarāsaṃ pana devatānaṃ “Tāso heso bhikkhave aniccaṃ”ti manasikarontānaṃ cittutrāsabhayaṃpi, balavavipassaṇākāle ñāṇabhayaṃpi uppajjati. Bhoti dhammālapanaṃmettaṃ. Sakkāyapariyāpannāti pañcakkhandhapariyāpannā. Iti tesaṃ Sammāsambudde vaṭṭadosaṃ dassetvā tilakkhaṇāhatam katvā Dhammaṃ desente ñāṇabhayaṃ nāma okkamati.

Abhiññāyāti jānitvā. Dhammacakkanti paṭivedhañāṇaṃpi desanāñāṇaṃpi. Paṭivedhañāṇaṃ nāma yena ñāṇena Bodhipallaṃke nisinna cattāri saccāni soḷasaḡākārehi saṭṭhiyā ca nayasahashehi paṭivijjhi. Desanāñāṇaṃ nāma yena ñāṇena tiparivaṭṭaṃ dvādasākāraṃ Dhammacakkaṃ pavattesi. Ubhayaṃpetāṃ Dasabalassa ure jātañāṇameva. Tesu Dhammadesanañāṇaṃ gaḡetabbaṃ. Taṃ panesa yāva aṭṭhārasabrahmaḡoṭiḡi saddhim Aññakoṇḡaḡañṇattherassa Sotāpattiphalaṃ na uppajjati, tāva pavatteti nāma. Tasmim uppanne pavattitaṃ nāma hotīti vedītabbaṃ. Appaṭipuggaloti sadisaṃpuggalarahito. Yasassinoti parivārasaṃpannā. Tādinoti lābhālābhādīhi ekasadisassa.

About tiṇasīha (grass-eater lion)

1. tiṇasīho (SNa) tesu **tiṇasīho** kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. **kālasīho** kālagāvisadiso tiṇabhakkhoyeva. **paṇḡusīho** paṇḡupalāsavaṇṇagāvisadiso maṃsabhakkho. **kesarasīho** lākhārasaparikkamaḡateneva mukhena aggaṇaṅguṭṭhena catūhi ca pādapariyaṇtehi samannāgato, matthakaḡopissa paṭṭhāya lākhātūlikāya katvā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā, khandhe panassa

satasahassagghanikakambalaparikkhepo viya kesarabhāro hoti, avasesatthānaṃ parisuddhaṃ sālipiṭṭhasaṅkhacunṇapicuvaṇṇaṃ hoti.

saṃyuttanikāye khandhavagga-aṭṭhakathā 1. khandhasaṃyuttaṃ 6. sīhasuttavaṇṇanā

2. tiṇasīho (ANa) tesu **tiṇasīho** kapotavaṇṇagāvisadiso tiṇabhakkho ca hoti. **kālasīho** kālagāvisadiso tiṇabhakkhoyeva. **paṇḍusīho** paṇḍupalāsavaṇṇagāvisadiso maṃsabhakkho. **kesarasīho** lākhāparikammakateneva mukhena agganaṅgutthēna catūhi ca pādapariyantehi samannāgato, matthakatopissa paṭṭhāya lākhātūlikāya katā viya tisso rājiyo piṭṭhimajjhena gantvā antarasatthimhi dakkhiṇāvattā hutvā ṭhitā.

aṅguttaranikāye dukanipāta-aṭṭhakathā 4. cakkavaggo 3. sīhasuttavaṇṇanā

3. tiṇasīhoti (DNt) **tiṇasīhoti** tiṇasadisaharitavaṇṇo sīho. **kālasīhoti** kālavanna sīho. **paṇḍusīhoti** paṇḍuvaṇṇo sīho. **kesarasīhoti** kesaravanto setavaṇṇo, lohitavaṇṇo vā sīho. **dīghanikāye pāthikavaggaṭṭikā 1. pāthikasuttavaṇṇanā iddhipāṭihāriyakathāvaṇṇanā**

4. tiṇasīho'tiādi (SNt) te idāni nāmato vaṇṇato āhārato dassetvā idhādhippetasīhaṃ nānappakārato vibhāvetuṃ **tiṇasīho'tiādi** āraddhaṃ. tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti. kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**.

saṃyuttanikāye khandhavaggaṭṭikā 1. khandhasaṃyuttaṃ 6. sīhasuttavaṇṇanā

5. tiṇasīho (SNt) tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti. kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**. tenāha **kālasīho kālagāvisadiso, paṇḍusīho paṇḍupalāsavaṇṇagāvisadiso'ti**.

saṃyuttanikāye khandhavaggaṭṭikā 1. khandhasaṃyuttaṃ 6. sīhasuttavaṇṇanā

6. tiṇasīho'tiādi (ANt) te idāni nāmato vaṇṇato āhārato dassetvā idhādhippetasīhaṃ nānappakārato vibhāvetuṃ **tiṇasīho'tiādi** āraddhaṃ. tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti (pāṇini 2.1.60). kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**.

aṅguttaranikāye dukanipāta-ṭṭikā catukkanipāta-ṭṭikā 3. sīhasuttavaṇṇanā

7. tiṇasīho (ANt) tiṇabhakkho sīho **tiṇasīho** purimapade uttarapadalopena yathā sākapatthivo'ti (pāṇini 2.1.60). kālavannaṭāya **kālasīho**. tathā **paṇḍusīho**. tenāha **kālagāvisadiso, paṇḍupalāsavaṇṇagāvisadiso'ti ca**.

Pupphasuttavaṅṅanā (SN 22.94)

94. Dutiye **vivadati**’ti “*Aniccaṃ dukkhaṃ anattā asubhan*”ti yathāsabhāvena vadantena saddhiṃ “*Niccaṃ sukhaṃ attā subhan*”ti vadanto vivadati.

Vivadati means one argues saying thus: ‘*niccaṃ sukhaṃ attā subhan*’ with someone who speaks as it is thus: ‘*Aniccaṃ dukkhaṃ anattā asubhan*’.

Vivadati means one argues (*vivadati*) saying (*vadanto*) thus: ‘*niccaṃ sukhaṃ attā subhan*’ with someone who correctly (*yathāsabhāvena*) speaks thus: ‘*Aniccaṃ dukkhaṃ anattā asubhan*’.

vivadati’ti = *vivadati* means; this is a *padattha-vipallāsa iti* and *vivadati* is *sadda-padatthaka*.
asubhan = unpleasant;
yathāsabhāvena = according to *sabhāva*= something that really exists in its own characteristic. *Sa* in *sabhāva* means ‘in its own characteristic’. It just means correctly.
vadantena = with someone speaking
vadanto = the speaker

Lokadhammo’ti *khandhapañcakam*. *Taṃ hi lujjanasabhāvattā¹ lokadhammo*’ti *vuccati*.

Lokadhamma means the set of five aggregates. That (set of five aggregates) is called *lokadhamma* because it has the nature of dissolution.

Lokadhammo’ti = *lokadhamma* means;
khandhapañcakam = the set of five khandhas
taṃ = that; it refers to the set of five aggregates
lujjanasabhāvattā: *lujjana*=crumbling; dissolution. *Sabhāvattā* = *sabhāva* (having the nature) + *ttā* (5th form *hetu*) (because of) → because having the nature of dissolution.

Kinti karomī’ti *kathaṃ karomi*. ‘*Mayhaṃ hi paṭipattikathanameva bhāro, paṭipattipūraṇaṃ pana kulaputtānaṃ bhāro*’ti *dasseti*.

Kathaṃ karomi implies that: How can I help? my responsibility is just teaching the practice but the completion of the practice is the responsibility of good people’.

kinti = *kathaṃ*; *kathaṃ* = how. This is to show that *kinti* is not *kiṃ iti* but *kinti*=*kathaṃ*
hi = let me elaborate; this is an elaboration sentence, *vitthāra vākya*.
mayhaṃ = my
paṭipattikathanameva = *paṭipatti* + *kathanam eva*, just practice-teaching
bhāro = responsibility
paṭipattipūraṇaṃ pana = but the completion of the practice
kulaputtānaṃ bhāro = responsibility of good people
*dasseti*² = implies

¹ *Lujjana*, nt. crumbling; dissolution. *Sabhāvattā* = *sabhāva* (having the nature) + *ttā* (because of)

² *Dasseti* (*dis* + *e*; *dis* is changed to *das*), to show; to exhibit. aor. *~esi*. pp. *dassita*, pr.p. *dassenta*, abs. *dassetvā*;

Kathaṃ karomi implies that: How can I help? my responsibility is just teaching the practice but the completion of the practice is the responsibility of good people”. (this is an elaboration sentence, *vitthāra vākya*).

Imasmiṃ sutte tayo lokā kathithā. In this sutta, three lokas are mentioned.

“*Nāhaṃ bhikkhave lokenā*”*ti ettha hi sattaloko kathito* – in this case ‘*Nāhaṃ bhikkhave lokenā*’ *sattaloka* is mentioned.

“*Atthi bhikkhave loke lokadhammo*”*ti ettha saṃkhāraloko* - in the case “*Atthi bhikkhave loke lokadhammo*” *saṃkhāraloka* is mentioned.

“*Tathāgato loke jāto loke saṃvaḍḍho*”*ti ettha okāsaloko kathito*. in the case “*Tathāgato loke jāto loke saṃvaḍḍho*” *okāsaloko* is mentioned.

Phenapiṇḍūpamasuttavaṇṇanā¹ (SN 22.95)

95. Tatiye **Gaṃgāya nadiyā tīre**'ti Ayujjhapuravāsino aparimāṇabhikkhuparivāraṃ cārikaṃ caramānaṃ Tathāgataṃ attano nagaraṃ sampattaṃ *disvā*, ekasmiṃ Gaṃgāya *nivattanaṭṭhāne* mahāvanasaṇḍamaṇḍitappadese Satthu vihāraṃ *katvā adamsu*. Bhagavā tattha viharati. Taṃ sandhāya² vuttaṃ “Gaṃgāya nadiyā tīre”ti.

In the third sutta ‘*Gaṃgāya nadiyā tīre*’ means: The Ayujjhians saw the Blessed One going on tour with a large retinue of bhikkhus arrived at their own city; they built a dwelling place for the Teacher in a large grove where Ganges river bent around and offered it to the Blessed One. The Blessed One dwelled there. With reference to this it is said: “near the bank of Ganges river”.

The Ayujjhians (*Ayujjhapuravāsino*) saw (*disvā*) the Blessed One along going on tour (*cārikaṃ caramānaṃ*) with a large retinue of bhikkhus (*aparimāṇabhikkhuparivāraṃ*) arrived (*sampattaṃ*) at their own (*attano*) city (*nagaraṃ*); they built (*katvā*) a dwelling place (*vihāraṃ*) for the Teacher (*Satthu*) in a large grove (*mahāvanasaṇḍamaṇḍitappadese*) where Ganges river bent around and offered it (*adamsu*) to the Blessed One. The Blessed One dwelled there. With reference to (*sandhāya*) this (*taṃ*) it is said (*vuttaṃ*): “near the bank of Ganges river”.

VOCABULARY & GRAMMATICAL ANALYSIS

Tatiye **Gaṃgāya nadiyā tīre**'ti = in the third sutta *Gaṃgāya nadiyā tīre* means.

*Ayujjhapuravāsino*³ = the Ayujjha town residents - the Ayujjhians (*Ayujjha + pura + vāsino*).

*aparimāṇabhikkhuparivāraṃ*⁴ = *aparimāṇa + bhikkhu + parivāraṃ*; a large retinue of bhikkhus.

Connected to *Tathāgataṃ* as adjective.

cārikaṃ caramānaṃ = wandering on tour. Connected to *Tathāgataṃ* as adjective?

Tathāgataṃ attano nagaraṃ sampattaṃ⁵ disvā = seeing the Blessed One arriving at their own city.

*ekasmiṃ Gaṃgāya nivattanaṭṭhāne*⁶ = *nivattana + ṭṭhāne* = lit. at a certain place where Ganges river bent around = where Ganges river bent around.

*mahāvanasaṇḍamaṇḍitappadese*⁷ = *mahā + vanasaṇḍa + maṇḍita + padese* = lit. a prepared (*maṇḍita*) spot (*padese*) in a large jungle thicket = in a large grove.

*Satthu vihāraṃ katvā adamsu*⁸ = having made a dwelling place for the Teacher, they offer.

*Taṃ sandhāya*⁹ *vuttaṃ* = with reference to this it is said “near the bank of Ganges river”.

¹ *Upama* (adj.) “coming quite or nearly up to”, i. e. like, similar, equal. Note. *ūpama* metri causa see *ū°* and cp. *opamma & upamā*. *Phena + piṇḍa + ūpama + sutta + vaṇṇanā* (f. explanation; a commentary; praising.)

² *Sandhāya* (abs. of *sandahati*), having united. **in. with reference to**; concerning.

³ *Pura*, nt. a town or city. *Vāsika, vāsī*, m. (in cpds.) living in; dwelling in. f. *vāsinī*.

⁴ *Aparimāṇa*, a. limitless; immeasurable. *Parivāra*, m. retinue; suite; pomp; followers.

⁵ *Sampatta* (pp. of *sampāpuṇāti*), reached; arrived; come to.

⁶ *Nivattana*, stoppage; *ṭṭhāna*, a place.

⁷ *Mahāvana*=large grove; *vanasaṇḍa*=jungle thicket; *maṇḍita*=decorate; *padesa*=a spot.

⁸ *Dadāti* (*dā + a*; *dā* is doubled and the former *ā* is shortened), to give; to offer; to allow; to grant; to hand over.

⁹ *Sandhāya* (abs. of *sandahati*), having united. **in. with reference to**; concerning.

Tatra kho Bhagavā bhikkhū āmantesī’ti tasmim vihāre vasanto Bhagavā sāyanhasamayam gandhakuṭito nikkhamitvā [Gaṃgātīre paññattavarabuddhāsane nisinno] [Gaṃgāya nadiyā āgacchantam mahantam pheṇapiṇḍam disvā] “Mama sāsane pañcakkhandhanissitam ekam dhammam kathessāmī”ti cintetvā¹⁰ parivāretvā nisinne bhikkhū āmantesi.

Dwelling at that place, the Blessed One left (from) the fragrance hut in the evening, sitting at an excellent seat prepared for the Buddha near the bank of Ganges and seeing in the Ganges river, a large lump of foam approaching. Thinking thus: “I will preach one dhamma in my teaching (mama sāsane), which depends on the five aggregates.” he addressed to the bhikkhus who are sitting around.

Dwelling at that place (tasmim vihāre vasanto), the Blessed One left (from) the fragrance hut (gandhakuṭito) in the evening (sāyanhasamayam) sitting (nisinno) at an excellent seat prepared for the Buddha (paññattavarabuddhāsane) near the bank of Ganges and seeing (disvā) in the Ganges river (Gaṃgāya nadiyā), a large (mahantam) lump of foam (pheṇapiṇḍam) approaching (āgacchantam). Thinking (cintetvā) thus: “I will preach (kathessāmī) one dhamma (ekam dhammam) in my (mama) teaching (sāsane), which depends on (nissitam) the five aggregates (pañcakkhandha).” he addressed (āmantesi) to the bhikkhus (bhikkhū) who are sitting around (nisinne).

VOCABULARY & GRAMMATICAL ANALYSIS

Pattern matching: *Tatra kho (saṃvaṇṇetabba): tasmim vihāre vasanto* = The Blessed One dwelling at the place. Here *tatra kho* should be connected to *vasanto* (*pāṭha-sesa*=missing word) and not *āmantesī*. (*saṃvaṇṇanā*)

Pattern matching: *Bhagavā (saṃvaṇṇetabba): Bhagavā sāyanhasamayam gandhakuṭito nikkhamitvā* [Gaṃgātīre paññattavarabuddhāsane nisinno] [Gaṃgāya nadiyā āgacchantam mahantam pheṇapiṇḍam disvā] “Mama sāsane pañcakkhandhanissitam ekam dhammam kathessāmī”ti cintetvā¹¹. (*saṃvaṇṇanā*)

Bhikkhū (*saṃvaṇṇetabba*): *parivāretvā nisinne bhikkhū*. (*saṃvaṇṇanā*)
*parivāretvā*¹² *nisinne bhikkhū* = he addressed to the bhikkhus who are sitting around.

parivāretvā, nisinne as *samāna-kāla kriyā visesana*; *nisinne* connects to *bhikkhū* as adjective.

Paññattavarabuddhāsana nt. excellent seat prepared for the Buddha [*paññatta + vara + buddha + āsana*].

sāyanhasamayam gandhakuṭito nikkhamitvā = left (from) the fragrance hut in the evening.

*Gaṃgātīre paññattavarabuddhāsane*¹³ *nisinno* = sitting at an excellent seat prepared for the Buddha near the bank of Ganges.

Paññattavarabuddhāsana nt. excellent seat prepared for the Buddha [*paññatta + vara + buddha + āsana*].

Gaṃgāya nadiyā āgacchantam mahantam pheṇapiṇḍam disvā = having seen in the Ganges river, a large lump of foam approaching.

¹⁰ *Cinteti* (*cint + e*), to think; to reflect; to consider. aor. *cintesi*. pr.p. *cintenta, cintayamāna*, abs. *cintetvā, cintiya*.

¹¹ *Cinteti* (*cint + e*), to think; to reflect; to consider. aor. *cintesi*. pr.p. *cintenta, cintayamāna*, abs. *cintetvā, cintiya*.

¹² *Parivāreti* (*pari + var + e*), to surround; to follow. aor. ~esi. pp. ~vārita. abs. ~retvā.

¹³ *Paññāpeti* (*pa + ña + ape*), to regulate or make a rule; to make known; to declare; to prepare (a seat, etc.) aor. ~esi. pp. ~pita or *paññatta*. pr.p. ~penta. abs. ~petvā.; *vara*=excellent; *āsana*=seat.

“Mama sāsane pañcakkhandhanissitaṃ¹⁴ ekaṃ dhammaṃ kathessāmi”ti cintetvā¹⁵ = thinking thus: “I will preach one dhamma in my teaching, which depends on the five aggregates.”

Mahantaṃ pheṇapiṇḍaṃ’ti uṭṭhānuṭṭhāne badarapakkappamāṇato paṭṭhāya anusotāgamanena anupubbena pavaḍḍhitvā pabbatakūṭamattaṃ jātamaṃ, yattha udakasappādayo anekapāṇayo nivasanti, evarūpaṃ mahantaṃ pheṇapiṇḍamaṃ.

Mahantaṃ pheṇapiṇḍamaṃ means when it rises up continuously starting from the [tiny] size of a ripe plum fruit, growing gradually by going along with the downstream, to becoming the size of a mountain peak, where many beings such as water snakes and so on (*ādayo*) live, such [is] a large lump of foam.

Every time it rises up (*uṭṭhānuṭṭhāne*) starting from (*paṭṭhāya*) the [tiny] size (*pamāṇa*) of a ripe (*pakka*) plum fruit (*badarapakkappamāṇato*), it grows (*pavaḍḍhitvā*) gradually (*anupubbena*) by going (*āgamanena*) along with the downstream (*anusota*), to become (*jātamaṃ*) the size of a mountain peak (*pabbatakūṭamattaṃ*), where (*yattha*) many beings (*anekapāṇayo*) such as water (*udaka*) snakes (*sappa*) and so on (*udakasappādayo*) live (*nivasanti*), such (*evarūpaṃ*) [is] a large (*mahantaṃ*) lump of foam (*pheṇapiṇḍamaṃ*).

VOCABULARY & GRAMMATICAL ANALYSIS

Mahantaṃ pheṇapiṇḍaṃ’ti = *Mahantaṃ pheṇapiṇḍamaṃ* means.

Mahantaṃ (*saṃvaṇṇetabba*): uṭṭhānuṭṭhāne badarapakkappamāṇato paṭṭhāya anusotāgamanena anupubbena pavaḍḍhitvā pabbatakūṭamattaṃ jātamaṃ, yattha udakasappādayo anekapāṇayo nivasanti, evarūpaṃ mahantaṃ. (*saṃvaṇṇanā*)

uṭṭhānuṭṭhāne¹⁶ = uṭṭhāne uṭṭhāne = rising up continuously, every time it stands up/appears (*ābhikkhañña* repetition of verbs, versus *viccā, āmedita*)

badarapakkappamāṇato = badara + pakka + pamāṇato = from the [tiny] size of a ripe plum fruit

badara = plum fruit; pakka=ripe; pamāṇa, measure; size; amount.

paṭṭhāya (in.)= starting from (requires 5th form)

anusotāgamanena¹⁷ = by going along with downstream

anupubbena pavaḍḍhitvā¹⁸ = gradually growing

pabbatakūṭamattaṃ jātamaṃ = becoming the size of the mountain peak

yattha udakasappādayo anekapāṇayo nivasanti = where many beings water-snakes and so on live.

udakasappādayo = udaka + sappa (snake) + ādayo

anekapāṇayo (aneka + pāṇayo); pāṇī 3 masc. being; living being; lit. breath [pa + √an + a] .

evarūpaṃ¹⁹ mahantaṃ = such (is) a large.

pheṇapiṇḍamaṃ (*saṃvaṇṇetabba*): pheṇapiṇḍamaṃ (*saṃvaṇṇanā*)

¹⁴ *Nissita* (pp. of *nissayati*), dependent on; hanging on; living by means of.

¹⁵ *Cinteti* (*cint + e*), to think; to reflect; to consider. aor. *cintesi*. pr.p. *cintenta*, *cintayamāna*, abs. *cintetvā*, *cintiya*.

¹⁶ *Uṭṭhāna*, nt. getting up; rising;

¹⁷ *anusota*^o, down stream; *gamana*, nt. going ~*āgamana*, nt. going along.

¹⁸ *Pavaḍḍhati* (*pa + vaḍḍh + a*), to grow; to increase. aor. ~*ḍḍhi*. pp. ~*ḍḍhita*. abs. ~*ḍḍhitvā*. *Anupubba*, a. successive, gradual.

¹⁹ *evarūpa* = *evamrūpa* = “of such a kind”, *bahubbīhi*.

Āvaheyyāti āhareyya. *So panāyaṃ pheṇapiṇḍo uṭṭhitaṭṭhānēpi bhijjati, thokaṃ gantvāpi, ekadviyojanādivasena dūraṃ gantvāpi, antarā pana abhijjantopi mahāsamuddaṃ patvā avassameva bhijjati.*

Āvaheyya means *āhareyya*. That very lump of foam breaks at the rising place, or it breaks having gone a little or having gone far about one or two yojanas etc. or although not breaking in between, when it reaches the big ocean, it just breaks inevitably.

Āvaheyya means *āhareyya*. That very (*so pana āyaṃ*) lump of foam (*pheṇapiṇḍo*) breaks (*bhijjati*) at the rising place (*uṭṭhitaṭṭhānē*), or (*pi*) [it breaks] having gone (*gantvā*) a little (*thokaṃ*) or (*pi*) having gone (*gantvā*) far (*dūraṃ*) about (*vasena*) one or two (*ekadvi*) yojanas etc. (*yojanādi*) or although (*pi*) not breaking (*abhijjanto*) in between (*antarā*), when it reaches (*patvā*) the big ocean (*mahāsamuddaṃ*), it just (*eva*) breaks (*bhijjati*) inevitably (*avassam*).

VOCABULARY & GRAMMATICAL ANALYSIS

Āvaheyyā*ti āhareyya²⁰

Motive: *āvaheyya* (√*vah*) means *āhareyya* (√*har*). (*āhareyya* = would bring) - *dhāvattha saṃvaṇṇanā* –

Explanation by the meaning of roots.

So panāyaṃ pheṇapiṇḍo uṭṭhitaṭṭhānēpi²¹ bhijjati = this very (*so pana āyaṃ*) lump of foam (*pheṇapiṇḍo*) breaks (*bhijjati*) at the rising place (*uṭṭhitaṭṭhānē*).

so pana āyaṃ pheṇapiṇḍo = that very lump of foam

uṭṭhitaṭṭhānēpi = *uṭṭhita* + *ṭhānē* + *api* = at the rising place

thokaṃ gantvā pi = or (it breaks) having gone a little.

ekadviyojanādivasena dūraṃ gantvāpi = or (it breaks) having gone far in terms of (about) one or two yojanas etc. . .

antarā pana abhijjanto²² pi = although (*pi*) not breaking (*abhijjanto*) in between (*antarā*).

abhijjanto = *na* + *bhijjanto*, not breaking.

mahāsamuddaṃ patvā = having reached the big ocean

avassameva²³ bhijjati = it breaks inevitably

Nijjhāyeyyāti olokeyya.

Oloketi (*ava* + √*lok* + *e*), to look at; to inspect. *olokesi*. aor. *olokita*. pp. *Nijjhāyeyyā* [*ni* + √*jhā* + *ya* + *ti*] could mean focus, concentrate or look at. *Dhāvattha saṃvaṇṇāna*: Definition of the root √*jhā* (think, meditate) versus √*lok* (look) .

Yoniso upaparikkheyyāti kāraṇena upaparikkheyya.

One should examine properly in terms of the cause.

One should examine properly (*upaparikkheyya*) in terms of the cause (*kāraṇena*).

Motive: *yoniso* is defined as *kāraṇena*; *kāraṇena* = 3rd form adverb, in terms of the source, or in the aspect of causality.

upaparikkheyya = should examine rationally/properly/correctly.

²⁰ *Āharati* (*ā* + *har* + *a*), to bring; to fetch; to produce.

²¹ *Uṭṭhita* (pp. of *uṭṭhāti*), got up; arisen; produced.

²² *Bhijjati* (*bhid* + *ya*), to be broken or destroyed.

²³ *Avassa* (adj.) [*a* + *vaś*] against one's will, inevitable.

Kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro’ti bhikkhave pheṇapiṇḍa**mi**sāro nāma kiṃ bhaveyya, vilīyitvā viddhamseyya**eva**.

Kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro - what could be the substance in the lump of foam? having dissolved, it would just be destroyed.

Kiṃ hi siyā bhikkhave pheṇapiṇḍe sāro : What could be the substance in the lump of foam? having dissolved (vilīyitvā), it would just (eva) be destroyed (viddhamseyya).

VOCABULARY & GRAMMATICAL ANALYSIS

Motives:

1. *Kiṃ hi siyā* is defined as *kiṃ bhaveyya (saṃvaṇṇanā)* → *siyā* (√*as*, be, throw, eat) is defined as *bhaveyya* (√*bhū*, be, become).

2. *pheṇapiṇḍe sāro* is defined as *pheṇapiṇḍami sāro* (7th form singular and not 2nd form plural -> *vibhatti-saṃvaṇṇanā* or suffix explanation).

sāro (saṃvaṇṇetabba) = *sāro nāma*, what we consider *sāra (saṃvaṇṇanā)*

*vilīyitvā*²⁴ *viddhamseyya eva*²⁵ = having dissolved, it would just be destroyed. (*adhippāyattha*²⁶-*saṃvaṇṇanā*)

Evameva khoti yathā pheṇapiṇḍo nissāro, evaṃ rūpampi niccasāradhuvasāraattasāravirahena nissārameva.

Just as the lump of foam is lacking of substance, so also *rūpa* is lacking of substance in terms of lacking of permanent-essence, of lasting-essence, of self-essence.

Just as (*yathā*) the lump of foam (*pheṇapiṇḍo*) is lacking of substance (*nissāro*), so too (*evaṃ*) *rūpa (rūpam)* is also (*pi*) lacking of substance (*nissāram*), in terms of lacking (*virahena*) of permanent-essence, of lasting-essence, of self-essence.

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Note: this sentence is *saṃkhepa saṃvaṇṇanā*, just a brief explanation; the next 2 paragraphs are the elaboration of this sentence and they are called *vitthāra saṃvaṇṇanā*.

Motive: The reader might have a question about *nissāra (ābhoga)* so *niccasāradhuvasāraattasāravirahena* is provided to answer that question. This type of sentence is *ābhoga-saṃvaṇṇanā*. Here he explains ‘*ni*’ means *virahena* and *sāra* means *niccasāra-dhuvasāra-attasāra*.

yathā pheṇapiṇḍo nissāro = just as the lump of foam is lacking of substance or just as a worthless lump of foam.

niccasāradhuvasāraattasāravirahena = *nicca-sāra + dhuva-sāra + atta-sāra + virahena*. A *bahubbīhi* and connected to *nissāram* as 3rd case manner adverb.

viraha, m. without, separation; emptiness.

²⁴ *Vilīyati (vi + lī + ya)*, to melt; to be dissolved; to perish.

²⁵ *Viddhamseti (vi + dham + e)*, to demolish; to destroy.

²⁶ *Adhippāyattha* = the real or actual meaning. What the Buddha really wants to say.

Yathā ca so “Iminā pattamā vā thālakaṃ vā karissāmī”ti gahetuṃ na sakkā, gahitopi tamatthamā na sādheti, bhijjati eva, evaṃ rūpampi niccan’ti vā dhuvaṇ’ti vā ahaṇ’ti vā mamaṇ’ti vā gahetuṃ na sakkā. Gahitampi na tathā tiṭṭhati, ‘aniccam dukkham anattā asubhaññeva hotī’ti evaṃ pheṇapiṇḍasadisameva hoti.

Just as one is not possible to take [the lump of foam thinking]: “with this, I’ll make a bowl or a small bowl”; although being taken, it does not accomplish that purpose, it just breaks. Similarly, it’s not possible to take *rūpa* as ‘it’s permanent’, ‘it’s lasting’, ‘it’s I’ or ‘it’s mine’. Although being taken, [*rūpa*] cannot stand; in that way and it is just the same as the lump of foam, in such way that: “it’s just impermanent, suffering, non-self and unpleasant”.

Just as (*yathā*) one (*so*) is not possible (*na sakkā*) to take (*gahetuṃ*) [the lump of foam thinking]: “with this (*iminā*), I’ll make a bowl (*pattamā*) or a small bowl (*thālakaṃ*)”; although (*pi*) being taken (*gahito*), it does not accomplish (*na sādheti*) that purpose (*tamatthamā*), it just breaks. Similarly (*evaṃ*), it’s not possible to take *rūpa* as ‘it’s permanent’, ‘it’s lasting’, ‘it’s I’ or ‘it’s mine’. Although (*pi*) being taken (*gahito*), [*rūpa*] cannot stand (*na tiṭṭhati*); in that way (*tathā*) and it is (*hoti*) just (*eva*) the same (*sadisam*) as the lump of foam, in such way (*evaṃ*) that: “it’s just (*eva*) impermanent, suffering, non-self and unpleasant”.

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so refers to *pheṇapiṇḍo*.

Iminā pattamā vā thālakaṃ vā karissāmī = with this, I will make a bowl or a small bowl.

Yathā ca so “...”ti gahetuṃ²⁷ na sakkā²⁸ = just as *pheṇapiṇḍo* is not possible to take thus

gahitopi²⁹ tamatthamā na sādheti = although being taken, it does not accomplish that purpose.

gahito api = although being taken

sādheti pr. (+acc) acts successfully; completes; successfully attains [*√sādh + *e + ti*].

evaṃ rūpampi³⁰ niccan’ti vā dhuvaṇ’ti vā ahaṇ’ti vā mamaṇ’ti vā gahetuṃ na sakkā = like this, it’s not possible to take *rūpa* as ‘it’s permanent’, ‘it’s lasting’, ‘it’s I’ or ‘it’s mine’.

gahitampi na tathā tiṭṭhati³¹ = in that way, although taken, it cannot stand in that way.

Here *tathā* refers to the previous sentence “*evaṃ rūpampi niccan’ti vā...*”.

aniccam dukkham anattā asubhaññeva hotī’ti = it’s just impermanent, suffering, non-self and unpleasant

iti evaṃ pheṇapiṇḍasadisameva³² hoti = it’s just the same as the lump of foam in such a way that:

iti eva = in such a way that

evaṃ pheṇapiṇḍasadisameva = *evaṃ pheṇapiṇḍa + sadisam + eva*

²⁷ *Gaṇhāti* (*gah + ṇhā*), to take; to hold of; to seize. aor. *gaṇhi*. pp. *gahita*. abs. *gahetvā, gaṇhitvā*. *Gahetuṃ/ gaṇhituṃ* (*gaha + tuṃ*), to take. *gah* (to take), (*gahya*) *gayha gayhati, gayhate* (is taken).

²⁸ *Sakkā*, in. it is possible.

²⁹ *Gaṇhāti* (*gah + ṇhā*), to take; to hold of; to seize. pp. *gahita*.

³⁰ *evaṃ, evamevaṃ, evampi* = like this, similarly.

³¹ *Tiṭṭhati* (*ṭhā + a; ṭhā* is changed to *tiṭṭha*), to stand; to stay; to abide; to last; to remain. (comparative *tiṭṭhatu* has the meaning; leave it alone or let it be so.) aor. *aṭṭhāsi*. pp. *ṭhita*. pr.p. *tiṭṭhanta, tiṭṭhamāna*, abs. *ṭhatvā*.

³² *Sadisa*, a. equal; similar; like. *~tta*, nt. equality; similarity.

Yathā vā pana pheṇapiṇḍo chiddāvachiddo anekasandhighaṭito bahūnaṃ udakasappādīnaṃ pāṇānaṃ āvāso, evaṃ rūpampi chiddāvachiddaṃ anekasandhighaṭitaṃ, kulavasenevettha asīti kimikulāni vasanti, tadeva tesam sūtiḡharampi vaccakuṭipi gilānasālāpi susānampi, na te aññattha gantvā gabbhavuṭṭhānādīni karonti, evampi pheṇapiṇḍasadisam.

Alternatively, just as the lump of foam that is full of big and small holes (*chiddāvachiddo*), with many connected joints, the habitat of many animals such as water snakes and so on, similarly, *rūpaṃ* is full of big and small holes, with many connected segments where eighty kinds of micro organisms live. That (*rūpa*) itself is the newborn chamber, the toilet, the hall of the sick, the cemetery of those [eighty kinds of micro organisms], starting with giving birth to a child they don't go elsewhere; in this way too *rūpa* is like a lump of foam.

Alternatively (*vā*) just as (*yathā*) the lump of foam (*pheṇapiṇḍo*) that is full of big holes (*chidda*) and small holes (*avachiddo*), with many (*aneka*) connected (*ghaṭito*) joints (*sandhi*), the habitat (*āvāso*) of many animals (*pāṇānaṃ*) such as water snakes (*udakasappa*) and so on, similarly (*evaṃ pi*), *rūpaṃ* is full of big and small holes, with many connected (*ghaṭitaṃ*) segments (*sandhi*) where eighty (*asīti*) kinds of micro organisms (*kimikulāni*) live (*vasanti*). That (*tad=rūpa*) itself is the newborn chamber (*sūtiḡharam*) or the toilet (*vaccakuṭipi*) or the hall of the sick (*gilānasālāpi*) or the cemetery (*susānampi*) of those (*tesam*) [eighty kinds of micro organisms], starting with giving birth to a child (*gabbhavuṭṭhāna*) they (*te*) don't go (*na gantvā*) elsewhere (*aññattha*); in this way too *rūpa* is like a lump of foam.

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Yathā vā pana pheṇapiṇḍo chiddāvachiddo anekasandhighaṭito bahūnaṃ udakasappādīnaṃ pāṇānaṃ āvāso = just as the lump of foam, something full of big holes (*chidda*) and small holes (*avachidda*), with many connected segments, the habitat of many animals such as water snakes and so on.

vā = alternatively, this is alternative explanation (*vākyārambha* = lit. one more attempt, meaning further explanation)

chidda, nt. a hole; a fissure; fault; defect. *avachidda*, small holes.

sandhi f. – union, joint, connection, segment; *ghaṭeti (ghaṭ + e)*, to connect; to unite; to strive. *pp. ghaṭita*.

udakasappādīnaṃ = *udaka* (water) + *sappa* (snake) + *ādi* (so son)

pāṇānaṃ āvāso = habitat of animals

evaṃ rūpampi chiddāvachiddaṃ anekasandhighaṭitaṃ, kulavasenevettha asīti kimikulāni vasanti = similarly, *rūpaṃ* is full of big and small holes, with many connected segments where eighty kinds of micro organisms live.

evaṃ pi = similarly

kulavasenevettha = *kula* + *vasena* + *eva* + *ettha* = there, only in terms of species

asīti kimikulāni vasanti, f. eighty kinds of micro organisms live

tadeva tesam sūtiḡharampi vaccakuṭipi gilānasālāpi susānampi = That (*rūpa*) itself is the newborn chamber, the toilet, the hall of the sick, the cemetery of those (eighty kinds of micro organisms).

tadeva = that (*rūpa*) itself

tesam = of those refer to *tesam kimikulānaṃ*

sūtiḡhara, nt. lying-in-newborn-chamber.

vacca, nt. excrement; faeces; dung. ~*kuti*, f. a toilet.

gilāna, a. sick; unwell; a sick person ~*sālā*, f. a hall for the sick.

usāna, nt. cemetery.

na te aññattha gantvā gabbhavuṭṭhānādīni karonti = giving birth to a child they don't go elsewhere (ie. just going to *sūtiḡharampi vaccakuṭīpi gilānasālāpi susānampi*)

aññattha, *aññatra*, ad. elsewhere; somewhere else.

gabbhavuṭṭhānādīni = *gabbha* + *vuṭṭhāna* + *ādi*; it refers to the previous sentence.

gabbha, the womb; ~*vuṭṭhāna*, nt. lit. standing up. = giving birth to a child

evampi pheṇapiṇḡasadisam (rūpam): in this way too, *rūpam* (understood) is like *pheṇapiṇḡa*. (another simile).

pheṇapiṇḡasadisam = similarly, a lump of foam

*Yathā ca pheṇapiṇḡo ādīto*³³ *badarapakkamatto hutvā anupubbena pabbatakūṭamattopi hoti, evam rūpampi ādīto kalalamattam hutvā anupubbena byāmamattampi gomahimsahatthiādīnam vasena pabbatakūṭādīnam hoti macchakacchapādīnam vasena anekayojanasatapamāṇampi, evampi pheṇapiṇḡasadisam.*

Just as a lump of foam, at the beginning, being a small ripened plum, gradually becomes the size of a mountain peak; similarly *rūpa*, at the beginning being a tiny foetus, gradually becoming 6 feet tall and in terms of cow, water buffaloes and elephant, it becomes the size of a mountain peak. In terms of fish, turtle and so on it becomes the size of many hundreds yojana. In this way too, [*rūpa*] is like a lump of foam.

Just as (*yathā*) a lump of foam (*pheṇapiṇḡo*), at the beginning (*ādīto*), being (*hutvā*) a small ripe plum (*badarapakkamatto*), gradually (*anupubbena*) becomes (*hoti*) the size of a mountain peak (*pabbatakūṭamattopi*). Similarly (*evam*) *rūpa*, at the beginning (*ādīto*) being (*hutvā*) a tiny foetus (*kalalamattam*), gradually (*anupubbena*) becoming 6 feet tall (*byāmamattampi*) and in terms (*vasena*) of cow, water buffaloes and elephant (*gomahimsahatthiādīnam*), it becomes the size of a mountain peak. In terms of (*vasena*) fish, turtle and so on it becomes the size of many hundreds yojana. In this way too (*pi*), [*rūpa*] is like (*sadisam*) a lump of foam.

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Yathā ca pheṇapiṇḡo ādīto badarapakkamatto hutvā anupubbena pabbatakūṭamattopi hoti = just as a lump of foam, at the beginning, being a small ripe plum, gradually becomes the size of a mountain peak.

badarapakkamatto = *badara*, plum + *pakka*, ripe + *matto*, size, amount

anupubbena adj. gradual; step-by-step; successive; lit. following before [*anu* + *pubba*]

*evam rūpampi ādīto kalalamattam*³⁴ *hutvā anupubbena byāmamattam 'pi gomahimsahatthiādīnam vasena pabbatakūṭādīnam hoti* – similarly *rūpa*, at the beginning being a tiny foetus, gradually becoming 6 feet tall and in terms of cow, water buffaloes and elephant, it becomes the size of a mountain peak.

³³ *Ādīto*, ad. at first; from the beginning.

³⁴ *Kalala*, nt. mud; mire.

kalala, nt. 1. mud; mire 2. foetus. *kalala*=combination of father's sperm and mother's ovary, invisible to naked eye. (*vikati-kattā*)

byāmamattam api = *byāma*, from head to foot + *mattam* = fathom size, six feet (*vikati-kattā*); *api* = even

gomahimsahatthiādī = *go* (cow) + *mahimsa* (water buffalo) + *hatthi* (elephant) + *ādi*

macchakacchapādīnam vasena anekayojanasatapamāṇampi, evampi pheṇapiṇḍasadisam - In terms of fish, turtle and so on it becomes the size of many hundreds yojana.

macchakacchapādīna = *maccha* (fish) + *kacchapa* (turtoise) + *ādi* (etc.)

anekayojanasatapamāṇampi = *aneka* + *yojana* + *sata* + *pamāṇam* (dimension) *api* = whales

Yathā ca pheṇapiṇḍo utṭhitamattopi bhijjati, thokaṃ gantvā'pi, dūraṃ gantvā'pi, samuddaṃ patvā pana avassameva bhijjati, evamevaṃ rūpaṃ'pi kalalabhāve'pi bhijjati abbudādibhāve'pi, antarā pana abhijjamānam'pi vassasatāyukānaṃ vassasataṃ patvā avassameva bhijjati; maraṇamukhe cuṇṇavicuṇṇaṃ hoti; evampi pheṇapiṇḍasadisam.

Just as the lump of foam breaks when just arising or it breaks going a little or going far, but reaching the ocean it breaks for sure; just so, *rūpa* breaks at the stage of *kalala* (at the first week of conception) or at the stage of *abbuda* (at the second week of conception) and although (*pana pi*) not breaking (*abhijjamānam*) in between, [the body] of those of 100 years life-span (*vassasatāyukānaṃ*) surely breaks having reached 100 years. At the gate of death (*marāṇamukhe*) it is crushed into bits. In this way too, [*rūpa*] is like a lump of foam.

Just as (*yathā*) the lump of foam breaks when arising (*utṭhitamatto*) or (*pi*) it breaks going a little (*thokaṃ*) or going far (*dūraṃ*), but (*pana*) reaching the ocean it breaks for sure (*avassam*); in exactly the same way (*evamevaṃ*), *rūpa* breaks at the stage of *kalala* (*kalalabhāve*) or at the stage of *abbuda* (*abbudādibhāve*) and although not breaking in between, the body of those of 100 years life-span surely breaks having reached 100 years. At the gate of death it is crushed into bits. In this way too, *rūpa* is like a lump of foam.

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utṭhita (pp. of *utṭhāti*), arisen.

avassam, ad. inevitably, surely

*kalala*³⁵, nt. mud; mire., *kalalabhāve* = at the stage of *kalala*, at the stage of the first week of conception

³⁵ The development of a baby in the womb, also known as prenatal development, occurs in distinct stages. These stages are generally divided into three trimesters, each with its own set of milestones and changes. Here's an overview of the different development stages:

First Trimester:

- Weeks 1-4:** Fertilization occurs, and a zygote (fertilized egg) forms. It undergoes rapid cell division and becomes a blastocyst as it travels down the fallopian tube and eventually implants in the uterus.
- Weeks 5-8:** The embryo forms, and major organ systems start to develop. The heart begins to beat, and basic structures of the brain, spinal cord, eyes, ears, and limbs form.
- Weeks 9-12:** The embryo is now considered a fetus. Organs continue to develop and become more specialized. Fingers and toes become distinct, and the fetus starts moving, although this movement isn't felt by the mother yet.

Second Trimester: 4. **Weeks 13-16:** The fetus continues to grow, and its sex can often be determined through ultrasound. Muscles and bones develop, and the face becomes more defined.

abbudabhāve, at the stage of *abbuda*, foetus in the 2nd week after conception.

antarā pana abhijjamānam 'pi = although not breaking in between (from *kalala* to fully grown)

vassasatāyukānaṃ = *vassasata* (one hundred years) + *ayukānaṃ* (life) ie. of those of 100 years life-span

vassasatam patvā avassameva bhijjati = (the body) surely breaks having reached 100 years.

maraṇamukhe cuṇṇavicuṇṇaṃ³⁶ hoti = at the gate/mouth of death breaks into pieces.

cuṇṇa = powder, particle; *vicuṇṇa* = very small particle

evampi pheṇapiṇḍasadisam (rūpam): in this way too, *rūpam* (understood) is like *pheṇapiṇḍa*. (another simile).

Kiṃ hi siyā bhikkhave vedanāya sāro'tiādīsu vedanādīnaṃ pubbuḷādīhi evaṃ sadisatā veditabbā. Yathā hi pubbuḷo asāro, evaṃ vedanāpi.

Regarding the paragraphs starting with “*kiṃ hi siyā...*” and so on, the similarity (*sadisatā*) of *vedanā* and so on with the bubble and so on should be known in this way (in the following sentences).

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Regarding [the paragraphs] starting with (*tiādīsu*) “*kiṃ hi siyā...*” and so on, the similarity (*sadisatā*) of *vedanā* and so on (*vedanādīnaṃ*) with the bubble and so on (*pubbuḷādīhi*) should be known in this way (*evaṃ* - in the following sentences). For further elaboration (*hi*), just as bubble is insubstantial, so too is feeling.

Kiṃ hi siyā bhikkhave vedanāya sāro'tiādīsu vedanādīnaṃ pubbuḷādīhi evaṃ sadisatā veditabbā - regarding the paragraphs starting with “*kiṃ hi siyā...*”, the similarity of *vedana* and so on with the bubble and so on should be known in this way (in the following sentences). For further elaboration, just as bubble is insubstantial, so too is feeling.

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5. **Weeks 17-20:** Fetal movements become more noticeable, and the mother may feel them (quickening). Vernix, a protective coating, forms on the skin.
 6. **Weeks 21-24:** Eyelids and eyebrows develop, and the fetus's hearing becomes more refined. Lungs start to produce a substance called surfactant, which helps with breathing.
- Third Trimester: 7. Weeks 25-28:** The fetus's eyes open, and it can respond to light and sound. Brain development continues, and the nervous system becomes more complex. The fetus has a better chance of survival if born prematurely, although intensive medical care is still required.
8. **Weeks 29-32:** Rapid brain growth occurs, and the fetus gains more body fat. Movements are more deliberate, and the fetus settles into a head-down position in preparation for birth.
 9. **Weeks 33-40 (full term):** The fetus continues to gain weight and develop more layers of fat for insulation and energy storage. Organs are nearly fully mature by the end of this period. The baby is ready for birth and moves into the head-down position in the mother's pelvis.

It's important to note that these stages are general guidelines, and individual development can vary. Prenatal care, proper nutrition, and a healthy lifestyle are essential to support the baby's growth and development throughout these stages.

³⁶ *Cuṇṇa*, nt. powder; *~vicuṇṇa*, a. crushed to bits; smashed.

hi has 12 meanings depending on the context. It's a conjunction to be translated according to the previous sentence and the current sentence.

sārotiādīsu = *bahubbīhu* refers to all remaining sentences to be followed.

tīādīsu = *iti* + *ādīsu*. *Adīsu* is part of the sentence that *iti* refers to although it's outside the quote.

*sadīsatā*³⁷ = the similarity

bubbula, *bubbulaka*, (or *pubbuḷa*, *pubbuḷaka* – suffix *ka* here means small) nt. a bubble.

Yathā hi pubbuḷo asāro, evaṃ vedanāpi. For further elaboration, just as bubble is insubstantial, so too is feeling.

hi = for further elaboration, *vitthāra*.

Yathā ca so abalo agayhūpago, na sakkā taṃ gahetvā phalakaṃ vā āsanaṃ vā kātum, gahitopi bhijjateva; evaṃ vedanāpi abalā agayhūpagā, na sakkā niccā'ti vā dhuvā'ti vā gahetum, gahitāpi na tathā tiṭṭhati, evaṃ agayhūpagatāyapi vedanā pubbuḷasadisā.

In this way, it (the bubble) is weak and can not be taken, taking it, it's not possible to make as a sitting board or a seat; even though taking, it just breaks. So too, feeling is also weak and not worth taken and it not possible to take [*vedanā* as]: 'vedanā is permanent' or 'vedanā is lasting'; even though taking, it does not stay that way. So too, feeling is also similar to a bubble in the sense of the inability to be taken.

In this way, it (the bubble) is weak (*abalo*) and cannot be taken (*agayhūpaga*), taking it (*taṃ gahetvā*), it's not possible (*na sakkā*) to make (*kātum*) as a sitting board (*phalakaṃ*) or a seat (*āsanaṃ*); although (*pi*) taking (*gahito*), it just (*eva*) breaks (*bhijjati*). So too (*evaṃ*), feeling is also (*vedanāpi*) weak (*abalā*) and cannot be taken (*agayhūpagā*) and it not possible (*na sakkā*) to take (*gahetum*) [*vedanā* as]: 'vedanā is permanent' or '[vedanā] is lasting'; although (*pi*) taking (*gahito*), it does not stay (*na tiṭṭhati*) that way (*tathā = niccāti vā dhuvāti vā*). So too (*evaṃ*), feeling is similar to a bubble (*pubbuḷasadisā*) in the sense of the inability to be taken (*agayhūpagatāya*).

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Yathā ca so abalo agayhūpago = In this way, it (the bubble) is weak and not worth taken.

abala, a. weak; feeble. *abalā*, f. a woman.

*agayhūpaga*³⁸ = *a* + *gayha*, taken + *upaga* = lit. cannot be taken = not worth taken.

*na sakkā taṃ gahetvā phalakaṃ*³⁹ *vā āsanaṃ vā kātum* = taking it, it's not possible to make as a sitting board or a seat.

phalaka, m. nt. a board; plank; a shield.

gahitopi bhijjateva = although (*pi*) taking, it just breaks.

³⁷ *Sadisa*, a. equal; similar; like. *~tta*, nt. equality; similarity.

³⁸ **Gayha** (adj.) [grd. of *gayhati*; Vedic *grāhya*] to be taken, to be seized, as nt, the grip, in **gayhūpaga** (adj.) for being taken up, for common use SnA 283. — (nt.) that which comes into one's grasp, movable property, acquisition of property DhA ii.29; iii.119; PvA 4. As **gayhūpakam** at J iv.219.

³⁹ *Phalaka*, m. nt. a board; plank; a shield.

gahitopi bhijjateva = *gahitopi bhijjati* (intransitive verb) *eva*. versus *bhindati* [$\sqrt{bhid} + ma + ti$] (transitive verb). Similarly, *chijjati* [$\sqrt{chid} + ya + ti$] versus *chindati* [$\sqrt{chid} + ma + ti$].

evaṃ vedanāpi abalā agayhūpagā, na sakkā niccāti vā dhuvāti vā gahetuṃ = so too, feeling is also weak and not worth taken and it not possible to take: ‘vedanā is permanent’ or ‘vedanā is lasting’.

īti = *nīdassana* (refer to something immediately before or after) or *ākāra-jotaka* (manner indicator, the manner of speech)

gahitāpi na tathā tiṭṭhati = even though taking, it does not stay that way (that way = *niccāti vā dhuvāti vā*).

evaṃ agayhūpagatāyapi vedanā pubbuḷasadisā =so too, feeling is similar to a bubble in the sense of not worth taken.

agayhūpagatāyapi = *agayhūpagatāya* + *api*

agayhūpagatāya (NG-3, 3 Sg.) = lit. in the sense of the inability to be taken = in the sense of not worth taken.

api=also

pubbuḷa = bubble

Yathā pana tasmim̐ tasmim̐ udakabindumhi pubbuḷo uppajjati ceva bhijjati ca, na ciraṭṭhitiko hoti, evaṃ vedanāpi uppajjati ceva bhijjati ca, na ciraṭṭhitikā hoti; ekaccharakkhaṇe koṭisatasahassasamkhā [*vedanā*] *uppajjitvā nirujjhati*.

Furthermore, just as the bubble arises and breaks in each and every water drops and it does not last long; so too, feeling arises and ceases; it does not stay long. Within the moment of a finger-snap, a hundred thousand kotis (a trillion) vedanas arise and cease.

Furthermore (*pana*), just as (*yathā*) the bubble arises and breaks in each and every (*tasmim̐ tasmim̐*) water drops (*udakabindumhi*) and it does not last long; so too, feeling arises and ceases; it does not stay long (*ciraṭṭhitikā*). Within a brief moment (*ekaccharakkhaṇe*), a hundred thousand kotis (a trillion) vedanas arise and cease.

VOCABULARY & GRAMMATICAL ANALYSIS

Yathā pana tasmim̐ tasmim̐ udakabindumhi pubbuḷo uppajjati ceva bhijjati ca, na ciraṭṭhitiko hoti = furthermore, just as the bubble arises and just breaks in each and every water drops and it does not last long.

pana = *pakantara* (another explanation or alternative explanation) = furthermore

tasmim̐ tasmim̐, each and every

udakabindu, nt. a water drop.

evaṃ vedanāpi uppajjati ceva bhijjati ca, na ciraṭṭhitikā hoti, ekaccharakkhaṇe koṭisatasahassasamkhā uppajjitvā nirujjhati = so too, feeling arises and it just ceases; it does not stay long. Within a brief moment, a trillion vedanas arise and cease.

ekaccharakkhaṇe = *eka* + *acchara*, finger snap + *khaṇe* = in the moment of a finger-snap or in a brief moment.

koṭisatasahassasamkhā = *koṭisatasahassa* + *samkhā*, lit. the calculation of 100,000 kotis = $10^5 \times 10^7 = 10^{12}$

saṅkhā, *saṅkhyā*, f. enumeration; calculation; a number; definition.

koṭi 1 card. ten million (10 000 000) [$\sqrt{kuṭ} + *i$].

nirujjhati (ni + rudh + ya), to cease; to dissolve; to vanish.

Yathā ca pubbuḷo ‘udakatalaṃ, udakabinduṃ, udakajallaṃ, saṃkaddhitvā puṭaṃ katvā gahaṇavātañcā’ ti cattāri kāraṇāni paṭicca uppajjati, evaṃ vedanāpi ‘vatthūṃ ārammaṇaṃ kilesajallaṃ phassasamghaṭṭanañcā’ ti cattāri kāraṇāni paṭicca uppajjati. Evampi vedanā pubbuḷasadisā.

Furthermore, just as the bubble arises dependent on the four causes⁴⁰ that is ‘the water surface, the water drop, the adhesiveness of water and the collecting air making the container; similarly, feeling also arises dependent on the four causes that is ‘the base, the object, the adhesiveness of kilesa, the impinging phassa’. Like this, feeling is similar (*sadisā*) to a bubble (*pubbuḷa*).

Furthermore, just as (*yathā*) the bubble arises (*uppajjati*) dependent on (*paṭicca*) the four causes⁴¹ (*cattāri kāraṇāni*) that is (*iti*) ‘the water surface (*udakatalaṃ*), the water drop (*udakabinduṃ*), the adhesiveness of water (*udakajallaṃ*)

⁴⁰ Water bubbles are formed when air or another gas becomes trapped within a thin film of water. This phenomenon occurs due to the surface tension of water, which is the result of the cohesive forces between water molecules. Surface tension causes water to minimize its surface area and form spherical shapes, which is why water droplets and bubbles are typically round.

Here's a step-by-step explanation of how water bubbles are formed:

1. **Nucleation:** The process starts with the presence of some irregularity or impurity on the surface of the water. This irregularity can be a speck of dust, a soap molecule (in the case of soapy water), or any other substance that affects the surface tension of water.
2. **Reduction of Surface Tension:** The presence of an irregularity on the water's surface reduces the surface tension locally. Surface tension is the force that tends to minimize the surface area of a liquid. Water molecules at the surface are attracted to other water molecules beneath them, creating a "skin" on the surface of the water.
3. **Gas Entrapment:** When the surface tension is reduced locally, it allows air or another gas to push through the weakened surface and become trapped in a small pocket within the water. This trapped gas forms a spherical shape due to the surface tension of the surrounding water, creating a bubble.
4. **Stabilization:** The surface tension of the water works to stabilize the bubble, preventing it from immediately collapsing. The surface tension pulls the water molecules at the bubble's interface inward, creating a thin film that encases the gas inside.
5. **Continued Gas Addition:** Bubbles can grow in size if more gas is introduced into them. For example, when you blow air through a straw into a glass of soapy water, you introduce more gas into the existing bubble, causing it to expand.
6. **Equilibrium and Lifespan:** Eventually, a balance is reached between the inward surface tension forces and the outward pressure from the trapped gas. At this point, the bubble reaches its maximum size and remains stable until disturbed or until the gas inside begins to dissolve into the surrounding water.

Water bubbles are a common sight and can be observed in various situations, such as when boiling water, blowing bubbles with a bubble wand, or simply watching water droplets form on a surface. The spherical shape of bubbles is a result of the natural tendency of water to minimize its surface area due to surface tension.

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and the collecting air (*saṃkaḍḍhitvā gahaṇavātañ*) making (*katvā*) the container (*puṭaṃ*); similarly (*evaṃ*), feeling also (*pi*) arises (*uppajjati*) dependent on (*paṭicca*) the four causes (*cattāri kāraṇāni*) that is (*iti*) 'the base (*vatthum*), the object (*ārammaṇaṃ*), the adhesiveness of kilesa (*kilesajallaṃ*), the impinging phassa (*phassasaṃghaṭṭanaṃ*)'. Like this, feeling is similar (*sadisā*) to a bubble (*pubbuḷa*).

VOCABULARY & GRAMMATICAL ANALYSIS

Cakkhum ca paṭicca rūpe (visible objects) *upajjati cakkhuvīñṇanaṃ tiṇṇaṃ saṃghati* (come together of the three) *phasso*.

Yathā ca pubbulo udakatalaṃ, udakabinduṃ, udakajallaṃ, [saṃkaḍḍhitvā puṭaṃ katvā gahaṇavātañcāti cattāri kāraṇāni paṭicca uppajjati - Moreover just as, the bubble arises dependent on the four causes that is the water surface, the water drop, the adhesiveness of water and the collecting air, making the container;

ca = pana = furthermore

udakatala = *udaka* + *tala*, surface - water surface

udakabindu, nt. a water drop

saṃkaḍḍhati (*saṃ* + *kaddh* + *a*), to collect; to drag. aor. *~ḍḍhi*. abs. *~ḍḍhitvā*.

jalla, nt. wet dirt, adhesiveness of water

puṭa, *puṭaka*, m. nt. a container, (usually made of leaves); a pocket; a basket.

saṃkaḍḍhitvā, collecting

gahaṇavātañcāti = *gahaṇa* (seizing) + *vātañ* (the air) + *ca* + *iti*, the seizing air

kāraṇa, nt. reason; cause. *kāraṇā*, abl. by means of; through; by. *kiṃ kāraṇā* = why?

evaṃ vedanāpi vatthum ārammaṇaṃ kilesajallaṃ phassasaṃghaṭṭanañcāti cattāri kāraṇāni paṭicca uppajjati = similarly, feeling also arises dependent on the four causes that is the base, the object (*ārammaṇaṃ*), the adhesiveness of kilesa (*kilesajallaṃ*), the connected phassa (*phassasaṃghaṭṭanaṃ*)'.

vatthu, nt. a base. (*salayatana*, six bases)

ārammaṇaṃ, (six objects)

kilesajallaṃ = *kilesa* + *jallaṃ*, adhesiveness of kilesa

tension locally. Surface tension is the force that tends to minimize the surface area of a liquid. Water molecules at the surface are attracted to other water molecules beneath them, creating a "skin" on the surface of the water.

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saṃkaḍḍhitvā, having collected; *puṭaṃ katvā*, having made the container

phassasaṃghaṭṭanañcāti = *phassa* + *saṅghaṭṭanañ* + *ca* + *iti* = impinging phassa.

saṅghaṭṭana nt. knocking together; rubbing together; lit. hitting together [*saṃ* + √*ghaṭṭ* + *ana*].

Evampi vedanā pubbuḷasadisā = like this, feeling is similar to a bubble.

Saññāpi asārakaṭṭhena marīcisadisā, tathā agayhūpagaṭṭhena. Na hi sakkā taṃ gahetvā pivituṃ vā nhāyituṃ vā bhājanaṃ vā pūretuṃ. Apica yathā marīci vipphandati, sañjātūmivegā viya khāyati, evaṃ nīlasaññāḍibhedā saññāpi nīlādi anubhavanatthāya phandati vipphandati.

Saññā too is like a mirage in terms of insubstantiality, in the same way, in the sense of cannot-be-taken. Having taken it (the mirage), it is not possible [for one] to drink, to bathe or to fill up the bowl [with it]. Alternatively, just as the mirage vibrates, it appears to be like a powerful wave arising, so too the perception of various colors such as blue and so on, for the sake of experiencing the color blue and so on, is unstable.

Saññā too (*saññāpi*) is like a mirage (*marīcisadisā*) in terms of insubstantiality (*asārakaṭṭhena*), in the same way (*tathā*), in the sense of not worth taken (*agayhūpagaṭṭhena*). Having taken (*gahetvā*) [the mirage], it is not possible [for one] to drink (*pivituṃ*), to bathe (*nhāyituṃ*) or to fill up (*pūretuṃ*) the bowl. And also (*apica*) or alternatively, just as (*yathā*) the mirage vibrates (*vipphandati*), it appears (*khāyati*) to be like (*viya*) a powerful wave arising (*sañjātūmivegā*), so too (*evaṃ pi*) the notion (*saññā*) of various (*bhedā*) colors such as blue (*nīlasaññā*) and so on (*ādi*) for the sake of (*atthāya*) experiencing (*anubhavana*) the color blue and so on, is unstable.

VOCABULARY & GRAMMATICAL ANALYSIS

Saññāpi asārakaṭṭhena marīcisadisā, tathā agayhūpagaṭṭhena. Saññā too is like a mirage in terms of insubstantiality, in the same way, in the sense of not worth taken.

Tathā refers to *asārakaṭṭhena marīcisadisā*.

Sakkā always follows with *tuṃ* suffix

agayhūpagaṭṭhena = *a*+*gayha*+*ūpaga* +*aṭṭhena* = lit. in the sense of cannot-be-taken = in the sense of not worth taken.

Note: *Saññā api asārakaṭṭhena marīcisadisā*:

saññā : *upameyya* - the thing that is being compared (**vehicle**)⁴²

asārakattha: *upamā* (similarity) – could be many: *asārakattha*, *agayhūpagaṭṭha*, *vipphandana*, *phandana*.

marīci: *upamāna* - the thing that it is being compared to (**tenor**).

sañjātūmivegā = *sañjā* + *umi* + *vegā*

⁴² What are Vehicles and Tenors? || Definition & Examples: <https://liberalarts.oregonstate.edu/wlf/what-vehicles-and-tenors>

This comparison structure is called *upamāsaṃsandana* (description by simile) to describe how similar two things are. There are 3 parts, *upameyya*, *upamāna* and *upamā*. When commentators use simile to explain something they always use 3 parts like this.

1. *upameyya* ptp. (+instr) to be compared or likened [*upa + √mā*].
2. *upamāna* nt. (gram) comparison; analogy; simile; lit. comparing [*upa + √mā + ana*].
3. *upamā* fem. simile; comparison; parallel [*upa + √mā + ā*].

Na hi sakkā taṃ gahetvā pivitum vā nhāyitum vā bhājanaṃ vā pūretum. Having taken it (the mirage), [one] is not possible to drink, to bathe or to fill up the bowl [with it].

taṃ refers to *marīci* (mirage water).

Apica yathā marīci vipphandati, sañjātūmivegā viya khāyati – Alternatively (*apica*), just as the mirage vibrates, it appears (*khāyati*) to be like (*viya*) a powerful wave arising (*sañjātūmivegā*).

khāyati pr. (+nom) appears to be; seems to be; is seen as [*√khā + ya + ti*].

sañjātūmivegā = *sañjāta + ūmi + vegā* = arising + wave + force.

evaṃ nīlasaññādibhedā saññāpi nīlādiānubhavanatthāya phandati vipphandati – so too (*pi*) the notion (*saññā*) of various colors such as blue and so on for the sake of experiencing blue and so on, is unstable.

nīlasaññādibhedā saññāpi = so too (*pi*) *saññā* about various (*bheda*) colors such as blue (*nīla*) and so on (*ādi*) is unstable.

saññā has 2 stages: cognized stage and then recognized stage. *Saññā* cognizes color, shape, form, manner, gender (conceptual perspective) hence so on means the rest.

bheda 6 masc. **variety**; distinction; difference [*√bhid + *a*].

nīlasaññādibhedā = *nīlasaññā + ādi* (and so on) + *bhedā* (variety).

nīlādiānubhavanatthāya = *nīlādi*, blue and so on + *anubhavana*, experiencing or enjoying + *atthāya*, for the sake of.

phandati = shakes, trembles, vibrates; it means unstable.

vipphandati (*vi + phand + a*), to struggle; to writhe.

Yathā ca marīci mahājanaṃ vippalambheti, “Puñṇavāpi viya punṇanadī viya dissatī”ti vadāpeti, evaṃ saññāpi vippalambheti, “Idaṃ nīlakaṃ subhaṃ sukhaṃ niccan”ti vadāpeti. Pītakādīsūpi eseva nayo. Evaṃ saññā vippalambhanenāpi marīcisadisā.

Just as a mirage deceives people, it makes [people] say: “it appears like a full pond or like a full river” so also, perception too deceives [people], it makes [people] say: “this blue one is beautiful, pleasant and permanent”. This same method [should be understood], in the case of yellow thing and so on. So too *saññā* is also like a mirage in terms of deceiving/making people say.

Just as (*yathā*) mirage (*marīci*) deceives (*vippalambheti*) people, it makes [people] say (*vadāpeti*): “it looks (*dissati*) like (*viya*) a full reservoir (*puṇṇavāpi*) or it looks like a full river (*puṇṇanadī*)” so also, perception too deceives [people], it makes [people] say: “this blue one (*idaṃ nīlakam*) is beautiful, pleasant and permanent”. This same method [should be understood], in the case of yellow thing and so on (*pītakādīsupi*). So too *sañña* is also like a mirage (*marīcisadisā*) in terms of making people say (*vippalambhanena*).

VOCABULARY & GRAMMATICAL ANALYSIS

Yathā ca marīci mahājanaṃ vippalambheti vadāpeti - just as mirage deceives people. The commentator wants to explain that *vippalambheti* means *vadāpeti*.

vippalambheti [*vi+palambheti*] to deceive, mock.

palambheti [*pa+lambheti*] to deceive. *palambhati* pr. deceives; betrays; tricks [*pa + √labh*]. Here *palambheti* is not causative, it belongs to a different group (*curādi* group).

lambheti [Caus. of *labh*, for which usually *labbheti* (q. v. under *labhati*). The Sk. form is *lambhayati*. — The Dhṛm. (840) puts it down as a special root, although it occurs only in cpd. *pa°* in this special meaning: “*labhi vañcane*”] see *palambheti* (to deceive, dupe).

labhati pr. (+acc) gets; receives; obtains [*√labh + a + ti*].

vadāpeti pr. (+acc) makes somebody speak or say [*√vad*].

“*Puṇṇavāpi viya puṇṇanadī viya dissatī*”*ti vadāpeti*, it makes (people) say: “it looks like a full reservoir or it looks like a full river”.

puṇṇavāpi = *puṇṇa* + *vāpi* = full reservoir. *Vāpī* fem. reservoir; dam; pond. Should it be *puṇṇavāpī*?

puṇṇanadī = full river

puṇṇanadī viya dissatī, lit. it is seen like a full river = it looks like a full river.

evaṃ saññāpi vippalambheti = like that, perception too deceives.

“*Idaṃ nīlakam subhaṃ sukhaṃ niccan*”*ti vadāpeti*— makes (people) to say: “this blue one is beautiful, pleasant and permanent”

Pītakādīsupi eseva nayo. This same (*eva*) method, in the case of yellow thing and so on.

pītaka, yellow

naya, *m.* method; plan; manner; inference; right conclusion.

eseva nayo = *eso eva nayo* = just this way

Evaṃ saññā vippalambhanenāpi marīcisadisā – so too *sañña* is also like a mirage in terms of deceiving.

vippalambhanenāpi = *vippalambhanena* + *api* = also in terms of deceiving

Akukkukajātanti anto asañjātaghanadaṇḍakam. Saṃkhārāpi asārakaṭṭhena kadalikkhandhasadisā, tathā agayhūpagaṭṭhena. Yatheva hi kadalikkhandhato kiñci gahetvā na sakkā gopānāsīdīnaṃ atthāya upanetuṃ, upanītampi na tathā hoti, evaṃ saṃkhārāpi na sakkā niccādivasena gahetuṃ, gahitāpi na tathā honti.

Akukkukajātan means [a banana tree] without kukuka⁴³ growing inside. Volitional activities too are like a banana tree trunk in terms of insubstantiality also in the sense of not worth taken. For further elaboration, similarly, taking anything from the banana trunk, it is not possible to bring [it] back to be used as a beam and so on; Even though being brought back, it is not that way ie. it does not serve the purpose of the beam and so on. Similarly, volitional activities too are not able to take permanence and so on, even though taken, they are not that way.

Akukkukajātan means [a banana tree] without kukuka⁴⁴ (*ghanadaṇḍakaṃ*) growing inside (*anto asañjāta*). Volitional activities too (*saṃkhārāpi*) are like (*sadisā*) a banana tree trunk (*kadalikkhandha*) in terms of

⁴³ When a banana plant (commonly referred to as a "banana tree") is flowering, the flowering structure contains several key components. Bananas are herbaceous plants, not trees, and they belong to the genus *Musa*. Here's what you can find inside a banana plant when it's flowering:

1. **Inflorescence:** The flowering structure of a banana plant is called an inflorescence. It is a large, drooping cluster of flowers that emerges from the top of the plant. The inflorescence is often referred to as the "banana heart" or "banana blossom." It is encased in large, protective leaves known as bracts.
2. **Bracts:** The bracts are large, leaf-like structures that protect the developing inflorescence. They surround and cover the inflorescence as it emerges from the top of the plant. The outer bracts are usually green, while the inner ones can be reddish or purplish.
3. **Female Flowers:** The female flowers are located at the base of the inflorescence, closest to the stem of the plant. These flowers have an ovary and will eventually develop into bananas if they are pollinated.
4. **Male Flowers:** The male flowers are found towards the top of the inflorescence. They produce pollen but do not have ovaries, so they do not develop into fruit.
5. **Sterile Flowers:** Between the male and female flowers, there are sterile flowers. These flowers do not produce fruit or pollen but play a role in supporting the structure of the inflorescence.
6. **Pollinators:** Banana plants are typically pollinated by bees, butterflies, or other insects. Some banana varieties are capable of self-pollination, while others rely on external pollinators. The pollinators help transfer pollen from the male flowers to the female flowers, which is essential for fruit development.
7. **Bud Scale Leaves:** As the inflorescence emerges, it is protected by bud scale leaves. These leaves are sometimes peeled back to reveal the developing flowers inside.

As the female flowers are pollinated, they gradually develop into clusters of bananas. These bananas grow in a downward-facing manner from the inflorescence. Over time, the individual bananas plump up and mature, changing from green to yellow (or other colors, depending on the banana variety) as they ripen.

It's important to note that after a banana plant produces fruit, it typically dies back, but it often produces new shoots or "pups" that grow into new banana plants, continuing the life cycle of the plant. Banana plants are grown primarily for their fruit, which is a staple food in many parts of the world.

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insubstantiality (*asārakaṭṭhena*) also (*tathā*) in the sense of not worth taken (*agayhūpaḡaṭṭhena*). For further elaboration (*hi*), similarly (*yatheva*), taking anything (*kiñci gahetvā*) **from** the banana trunk (*kadalikkhandhato*), it is not possible (*na sakkā*) to bring [it] back (*upanetuṃ*) to be used as (*atthāya*) a beam and so on (*gopānasiādīnaṃ*); Even though (*pi*) being brought back (*upanītaṃ*), it is not (*na hoti*) that way (*tathā*) ie. it does not serve the purpose of the beam and so on. Similarly (*evaṃ*), volitional activities too (*saṃkhārāpi*) are not able (*na sakkā*) to take (*gahetuṃ*) permanence (*nicca*) and so on (*ādivasena*), even though (*pi*) taken (*gahita*), they are not (*na honti*) that way (*tathā*).

VOCABULARY & GRAMMATICAL ANALYSIS

Akukkukajātan is defined as *anto asañjātaghanadaṇḍakaṃ = Akukkukajātan* means (a banana tree) without growing kukuka inside.

akukkukajātan = *a* + *kukkuka* + *jāta* = *anto asañjāta ghanadaṇḍakaṃ*

1. *a* + *jāta* = *anto asañjāta* (not growing inside)

2. *kukkuka* = *ghanadaṇḍakaṃ* = *ghana*, solid + *daṇḍakaṃ*, a small stick .

kukkuka nt. plantain tree that has not yet flowered.

anto (*abyaya*) = inside, internal

asañjātaghanadaṇḍakaṃ = a small solid part in the center of the banana tree trunk

ghana, a. solid.

daṇḍa, m. 1. stick; *~ka*, nt. a small stick (*ka*=small).

Samkhārāpi asārakaṭṭhena kadalikkhandhasadisā, tathā agayhūpaḡaṭṭhena = volitional activities are like a banana tree trunk in terms of insubstantiality and [volitional activities are like a banana tree trunk (*tathā*)] in terms of not worth taken.

saṃkhārā: *upameyya*

asārakattha: *upamā* (similarity) –

kadalikkhandha: *upamāna*

asārakaṭṭhena (*asāraka* + *aṭṭhena*) = in terms of not having substance.

kadalikkhandhasadisā similar to a banana tree trunk

tathā refers to *saṃkhārāpi kadalikkhandhasadisā*.

agayhūpaḡaṭṭhena = in terms of not capable to be taken, not worth taken (*ūpaḡa*=capability).

produce fruit or pollen but play a role in supporting the structure of the inflorescence.

13. **Pollinators**: Banana plants are typically pollinated by bees, butterflies, or other insects. Some banana varieties are capable of self-pollination, while others rely on external pollinators. The pollinators help transfer pollen from the male flowers to the female flowers, which is essential for fruit development.

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As the female flowers are pollinated, they gradually develop into clusters of bananas. These bananas grow in a downward-facing manner from the inflorescence. Over time, the individual bananas plump up and mature, changing from green to yellow (or other colors, depending on the banana variety) as they ripen.

It's important to note that after a banana plant produces fruit, it typically dies back, but it often produces new shoots or "pups" that grow into new banana plants, continuing the life cycle of the plant. Banana plants are grown primarily for their fruit, which is a staple food in many parts of the world.

agayha ptp. impossible to grasp; not able to be grasped [\sqrt{gah}].

Yatheva hi kadalikkhandhato kiñci gahetvā na sakkā gopānasiādīnaṃ atthāya upanetuṃ; upanītampi na tathā hoti - For further elaboration (*hi*), similarly (*yatheva*), having taken anything (*kiñci gahetvā*) from the banana trunk (*kadalikkhandhato*), it is not possible (*na sakkā*) to bring [it] back (*upanetuṃ*) to be used as (*atthāya*) a beam etc... (*gopānasiādīnaṃ*). Even though (*pi*) brought back (*upanītam*), it does not serve the purpose of the beam and so on (*tathā*).

kadalikkhandhato (5th form)

hi = elaboration or re-inforcement (*dalhi karaṇa*)

gopānāsī (f.) a beam supporting the framework of a roof; fig. of old people, bent by age.

atthāya (dat. of *attha*), for the sake of or to be used as. *kimatthāya* = what for?

upaneti (*upa* + *nī* + *e*), to bring back or to take back; to conduce; to present; to give.

evaṃ saṃkhārāpi na sakkā niccādivasena gahetuṃ gahitāpi na tathā honti - So too, volitional activities are not able to get in terms of permanent and so on, even if (*pi*) brought back, it is not that way (*tathā*).

Tathā refers *gopānasiādīnaṃ atthāya*. *Upanītam* connects to *hoti* as *pakati-kattā* and *tathā* (*gopānasiādi*) as *vikati-kattā*.

***Yathā* ca kadalikkhandho bahupattavaṭṭīsamodhāno hoti, evaṃ saṃkhārakkhandho bahudhammasamodhāno. Yathā ca kadalikkhandho nānālakkhano.**

Just as the banana tree [is] the combination of many encircling layers, so too the volitional activity aggregate is the combination of many dhammas. And just as the banana tree [so too, the volitional activity aggregate is] something of various characteristics.

Just as (*yathā*) the banana tree (*kadalikkhandho*) [is] the combination of many encircling layers (*bahupattavaṭṭīsamodhāno*), so too (*evaṃ*) the volitional activity aggregate (*saṃkhārakkhandho*) is the combination of many dhammas (*bahudhammasamodhāno*). Just as (*yathā*) the banana tree (*kadalikkhandho*) [so too, the volitional activity aggregate is] something of various characteristics (*nānālakkhano*).

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bahupattavaṭṭīsamodhāno = *bahu* + *pattavaṭṭī*, encircling layer + *samodhāno*, combination of many layers

pattavaṭṭī = *patta*, leaf + *vaṭṭī*, encircling.

samodhāna 1 nt. (+loc) combining (in); fitting together (in); inclusion; lit. putting down together [*saṃ* + *ava* + $\sqrt{dhā}$ + *ana*].

bahudhammasamodhāno -the combination of many dhammas (ie. 50 cetasika).

Yathā ca kadalikkhandho [evaṃ saṃkhārakkhandho] nānālakkhano, just as (*yathā*) the banana tree (*kadalikkhandho*) [so too, the volitional activity aggregate is] something of various characteristics (*nānālakkhano*).

Aññoyeva hi bāhirāya pattavaṭṭiyā vaṇṇo, añño tato abbhantaraabbhantarānaṃ, evameva saṃkhārakkhandhepi aññadeva phassassa lakkhaṇaṃ, aññā cetanādīnaṃ, samodhānetvā pana saṃkhārakkhandhova vuccatī'ti evampi saṃkhārakkhandho kadalikkhandhasadiso.

Furthermore the color/appearance of external encircling layer is just one thing, [the color/appearance] of every internal [encircling layers] is a different thing, so too, regarding

saṅkhārakhandha too the characteristic of phassa is just one thing, [the characteristic] of *cetana* etc... is another. But by combining together [all 50 mental states] are just called *saṅkharakkhandha*; in this way too, the volitional activities aggregate is the same as the banana tree.

Furthermore (*hi*) the color/appearance (*vaṇṇo*) of external (*bāhirāya*) encircling layer (*pattavaṭṭiyā*) is just one thing (*aññoyeva*), *añño tato abbhantaraabbhantarānaṃ* [the color/appearance] of every internal (*abbhantaraabbhantarānaṃ*) [encircling layers] is a different thing (*añño tato*), so too (*evameva*), regarding *saṅkhārakhandha* too (*saṅkhārakkhandhepi*) the characteristic of phassa (*phassassa lakkhaṇaṃ*) is just one thing (*aññadeva*), *aññā cetanādīnaṃ* [the characteristics] of *cetana* etc... (*cetanādīnaṃ*) are another (*aññā*). But (*pana*) by combining together (*samodhānetvā*) [all 50 mental states] are just called (*vuccatī*) *saṅkharakkhandha*; in this way too (*itī evampi*), the volitional activities aggregate (*saṅkhārakkhandho*) is the same as the banana tree (*kadalikkhandhasadiso*).

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añña 1.2 pron. something more; something further; something else.

añño tato abbhantaraabbhantarānaṃ [*pattavaṭṭiyā vaṇṇo*], the color of every internal encircling layers is a different thing.

bāhirāya pattavaṭṭiyā - of external encircling layer.

abbhantaraabbhantarānaṃ = *abbhantara*, internal + *abbhantara*, internal - every internal [layer].

añño tato, lit. other than that ie. is different.

saṅkhārakkhandhepi, regarding *saṅkhārakhandha*= 50 mental states

aññā cetanādīnaṃ [*lakkhaṇaṃ*], [*lakkhaṇā*, the characteristics] of *cetana* etc... are another. *Aññā is vikati-kattā*

samodhānetvā pana saṅkhārakkhandhova vuccatīti, but (*pana*) by combining together or collectively (*samodhānetvā*) [all 50 mental states], they are just (*eva*) called *saṅkhārakkhandha*.

samodhānetvā abs. having connected, having fit together [*saṃ* + *ava* + √*dhā*].

Vuccatīti itī evaṃ perform *nidassana*

Cakkhumā purisoti ‘*maṃsacakkhunā ceva paññācakkhunā cā*’*ti dvīhi cakkhūhi cakkhumā. Maṃsacakkhumpi hissa parisuddhaṃ vaṭṭati apagatapāṭalapiḷakaṃ, paññācakkhumpi asārabhāva****dassanasamatthaṃ.***

Cakkhumā puriso means an eye-owner (*cakkhumā*) with two eyes (*dvīhi cakkhūhi*) that is (*itī*) ‘with the flesh-eye (*maṃsacakkhunā*) and with the wisdom eye (*paññācakkhunā*)’. Indeed (*hi*), it is proper (*vaṭṭati*) [to take as the eye] his (*assa*) flesh eye (*maṃsacakkhum*) that is pure (*parisuddhaṃ*), free from cataract and defect (*apagatapāṭalapiḷakaṃ*); [his] wisdom eye too (*paññācakkhumpi*) is capable (*samatthaṃ*) of seeing (*dassana*) insubstantiality (*asārabhāva*).

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Cakkhumā puriso 'ti 'maṃsacakkhunā ceva paññācakkhunā cā' ti dvīhi cakkhūhi cakkhumā = cakkhumā puriso means an eye-owner with two eyes that is 'with the flesh-eye and with the wisdom eye'.

Motive (*ābhoga*), the reason why he says this phrase. There are different kinds of *cakkhus*.

maṃsa, nt. flesh.

cāti = ca iti

Note: 5 kinds of *cakkhu*: *tesu buddhacakkhu* (insight into spiritual level of each person), *samantacakkhu* (*sabbāññūñāna*), *ñānacakkhu* (*arahata magga*), *dibbacakkhu*, *dhammacakkhū* (lower three maggas) 'ti pañcavidhaṃ **paññācakkhu**.

(*khuddakanikāye itivuttaka-aṭṭhakathā 1. paṭhamavaggo 1. dukkhavihārasuttavaṇṇanā*)

Reference #1: Aṭṭhasālinīaṭṭhakathā: Tattha duvidhaṃ cakkhu maṃsacakkhu, paññācakkhu ca. Etesu Buddhacakkhu samantacakkhu ñānacakkhu dibbacakkhu dhammacakkhūti pañcavidhaṃ paññācakkhu. Here there are 2 types of *cakkhu*, *maṃsacakkhu* and *paññācakkhu*. Among these two, there are five kinds of *paññācakkhu* namely 'Buddhacakkhu, samantacakkhu, ñānacakkhu, dibbacakkhu and dhammacakkhu'.

Reference #2: 35. Saḷāyatanasamyutta / 1. Aniccavagga / 1. Ajjhattāniccasuttavaṇṇanā (To be translated)??

1. *Saḷāyatanavaggassa paṭhame cakkhūti dve cakkhūni ñānacakkhu ceva maṃsacakkhu ca. Tattha ñānacakkhu pañcavidhaṃ Buddhacakkhu dhammacakkhu samantacakkhu dibbacakkhu paññācakkhūti. Tesu **Buddhacakkhu** nāma āsayānusayañānañceva indriyaparopariyattañānañca, yaṃ "Buddhacakkhunā lokaṃ volokento" ti āgataṃ. **Dhammacakkhu** nāma heṭṭhimā tayo maggā tīṇi ca phalāni, yaṃ "Virajaṃ vītamalaṃ dhammacakkhuṃ udapādi" ti āgataṃ. **Samantacakkhu** nāma Sabbāññūtañānaṃ, yaṃ "Pāsādamāruya samantacakkhū" ti āgataṃ. **Dibbacakkhu** nāma ālokaparaṇena uppannaṃ ñānaṃ, yaṃ "Dibbena cakkhunā visuddhenā" ti āgataṃ. Paññācakkhu nāma catusaccaparicchedakañānaṃ, yaṃ "Cakkhumudapādi" ti āgataṃ.*

Maṃsacakkhūpi duvidhaṃ sasambhāracakkhu pasādacakkhūti. Tesu yvāyaṃ akkhikūpake akkhipaṭalehi parivārito maṃsapinḍo, yattha catasso dhātuyo vaṇṇagandharasoja sambhavo jīvitam bhāvo cakkhupasādo kāyapasādoti saṃkhepato terasa sambhārā honti. Vitthārato pana catasso dhātuyo vaṇṇagandharasoja sambhavoti ime nava catusamuṭṭhānavasena chattiṃsa, jīvitam bhāvo cakkhupasādo kāyapasādoti ime kammamuṭṭhānā tāva cattāroti cattārīsa sambhārā honti. *Idaṃ sasambhāracakkhu nāma. Yaṃ panettha setamaṇḍalaparicchinnena kaṇhamaṇḍalena parivārite diṭṭhimaṇḍale 1 sanniviṭṭhaṃ rūpadassanasamatthaṃ pasādamattaṃ, idaṃ pasādacakkhu nāma. Tassa tato paresaṅca sotādīnaṃ vitthārakathā Visuddhimagge vuttāva.*

Tattha yadidaṃ pasādacakkhu, taṃ gahetvā Bhagavā cakkhuṃ bhikkhave aniccantiādīmāha. Tattha "Catūhi kāraṇehi aniccaṃ udayabbayavantatāyā" tiādīnā nayena vitthārakathā heṭṭhā pakāsītāyeva. Sotampi pasādasotameva adhippetam, tathā ghānajivhākāyā. Manoti tebhūmakasammasanacāraccitaṃ. Iti idaṃ suttaṃ chasu ajjhattikāyatanesu tīṇi lakkhaṇāni dassetvā kathite bujjanakānaṃ ajjhāsayena vuttaṃ.

Maṃsacakkhūpi hissa parisuddhaṃ vaṭṭati apagatapaṭalapiḷakaṃ, paññācakkhūpi asārabhāvadassanasamatthaṃ - Indeed (hi), it is proper (vaṭṭati) [to take as the eye] his (assa) flesh eye (maṃsacakkhum) that is pure (parisuddhaṃ), free from cataract and defect; [his] wisdom eye too (paññācakkhūpi) is capable of seeing (dassana) insubstantiality (asārabhāva).

maṃsacakkhūpi = maṃsacakkhu + api

hissa = hi + assa; hi is to emphasize (reinforce) the previous statement.

assa = his

vaṭṭati (vaṭṭ + a), to behave; to be right, fit, or proper; to turn round.

apagatapaṭalapiḷakam = apagata (void) + paṭala⁴⁵ (cataract) + piḷakam⁴⁶ (defect)

samattham = capable

Viññānampi asāraḷaṭṭhena māyāsadisam, tathā agayhūpaḷaṭṭhena. Yathā ca māyā ittarā lahupaccupaṭṭhānā, evaṃ viññānam. Tañhi tatopi ittaratarañceva lahupaccupaṭṭhānatarañca. Teneva hi cittena puriso āgato viya gato viya ṭhito viya nisinno viya hoti. Aññadeva ca āgamanakāle cittam, aññam gamanakālādīsu. Evampi viññānam māyāsadisam. Māyā ca mahājanam vañceti, yaṃkiñcīdeva “Idam suvaṇṇam rajatam muttā”ti gāhāpeti, viññānampi mahājanam vañceti.

Teneva hi cittena āgacchantam viya gacchantam viya ṭhitam viya nisinnam viya katvā gāhāpeti, aññadeva ca āgamane cittam, aññam gamanādīsu. Evampi viññānam māyāsadisam.

Consciousness too is similar to magic in the sense of insubstantiality, and in the sense of not worth taken. Just as magic is brief and fast appearance, so too is consciousness. That [consciousness] is even quicker and faster appearance than that [magic]. Therefore it seems the man is coming, going, standing and sitting with that very same mind. But there is just a different mind at the time of coming, a different mind on going and so on. So too consciousness is like (*sadisam*) magic (*māyā*). Magic deceives people, it causes people to take anything as: “this is gold, silver, pearl”; consciousness too deceives people.

[Consciousness] makes people to take as if [a man] is coming, going, standing, sitting with the same mind. But in the case of coming [there is] just a different consciousness, in the case of going and so on [there is] another [consciousness]. So too, consciousness is like magic.

Consciousness too (*viññānampi*) is similar (*sadisam*) to magic (*māyā*) in the sense of insubstantiality (*asāraḷaṭṭhena*), and in the sense of not worth taken (*agayhūpaḷa*). Just as (*yathā*) magic (*māyā*) is brief (*ittarā*) and fast appearance (*lahupaccupaṭṭhānā*), so too (*evaṃ*) is consciousness. That (*tañhi*) [consciousness] is even (*pi*) quicker (*ittaratarañ*) and faster appearance (*lahupaccupaṭṭhānatarañca*) than that (*tato*) [magic]. Therefore (*hi*) it seems (*viya*) the man (*puriso*) is coming (*āgato*), going (*gato*), standing (*ṭhito*) and sitting (*nisinno*) with that (*tena*) very same (*eva*) mind (*cittena*). But there is just (*eva*) a different (*aññam*) mind (*aññam*) at the time of coming (*āgamanakāle*), a different mind on going and so on (*gamanakālādīsu*). So too (*evampi*) consciousness is like (*sadisam*) magic (*māyā*). Magic (*māyā*) deceives (*vañceti*) people (*mahājanam*), it causes (*e*) people to take (*gāhāpeti*) anything (*yaṃkiñci*) as: “this is gold (*suvaṇṇam*), silver (*rajata*), pearl (*muttā*)”; consciousness too deceives people.

[Consciousness] makes (*e*) people to take (*gāhāpeti*) as if (*viya*) [a man] is coming (*āgacchantam*), going (*gacchantam*), standing (*ṭhitam*), sitting (*nisinnam*) with the same mind (*cittena*). But (*ca*) in the case of coming (*āgamane*) [there is] just (*eva*) a different (*aññam*) consciousness (*cittam*), in the case of going and so on [there is] another [consciousness]. So too (*evampi*), consciousness is like magic.

⁴⁵ *Paṭala*, nt. a covering; a membrane; envelope; lining; film.

⁴⁶ *Piḷakā*, f. a boil; a blister.

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Viññāṇampi asāraḥkaṭṭhena māyāsadisam, tathā agayhūpagaṭṭhena = consciousness too is similar to magic in the sense of insubstantiality, and in the sense of not worth taken (*agayhūpaga*).

māyā, *f.* fraud; deceit; magic; jugglery.

tathā refers to *viññāṇampi māyāsadisam*. To avoid the repetition of *viññāṇampi māyāsadisam agayhūpagaṭṭhena* the commentator uses *tathā agayhūpagaṭṭhena*. *tathā ind.* so; thus; in such a way; likewise; similarly [*ta + thā*].

agayhūpaga = *a + gayha + upaga*, lit. not suitable to be taken = not worth taken.

gayha, grasped, seized.

upaga, a. (in cpds.) fit for, suitable for.

Yathā ca māyā ittarā lahupaccupaṭṭhānā, evaṃ viññāṇam = just as (*yathā*) magic is brief and fast appearance, so too (*evaṃ*) is consciousness.

yathā = just as

ittara, *a.* short-lived; brief; very small or few.

lahu = quick, fast; *paccupaṭṭhāna*, *nt.* understanding; appearance; coming on; attending.

Taṅhi tatopi ittaratarañceva lahupaccupaṭṭhānatarāñca = indeed (*hi*) that (*taṅ*) is even quicker (*ittarataram*) and faster appearance (*lahupaccupaṭṭhānataram*) than that (*tato*).

tam = that (refers to *viññāṇam*)

tato, (*f.*) = than that . it refers to *māyā*.

ittaratarañ = more brief, even quicker than that (*tara* requires 5th form). That here refers to *māyā*, magic.

Taṅhi tatopi ittaratarañceva lahupaccupaṭṭhānatarāñca. Furthermore (*hi*) that [consciousness] is even (*pi*) quicker and faster appearance than that [magic] (*tato*).

Teneva hi cittaṇa puriso āgato viya gato viya ṭhito viya nisinno viya hoti – Therefore (*hi*) it seems (*viya*) the man (*puriso*) is coming (*āgato*), going (*gato*), standing (*ṭhito*) and sitting (*nisinno*) with that very same mind.

teneva = with that (*tena*) very (*eva*) or with that same.

āgato = coming; *gato* = going.

viya has two meanings: 1. *uparikhyā*, ‘as if’ or ‘seems’ or exaggerated speech .2. *upama* compares 2 things, usually translated as ‘like’ or ‘just as’.

Aññadeva ca āgamanakāle cittaṃ [atthi], aññam gamanakālādīsu [cittaṃ hoti]. Evampi viññāṇam māyāsadisam - But there is just (*eva*) a different (*aññam*) mind (*aññam*) at the time of coming (*āgamanakāle*), a different mind on going and so on (*gamanakālādīsu*). So too (*evampi*) consciousness is like (*sadisam*) magic (*māyā*).

aññadeva = *aññam + eva*; *añña*, *a.* other; another; else.

aññam connects to *cittaṃ* as adjective

eva, only

ca, but

āgamana, nt. oncoming; arrival. *agama*=something coming.

Māyā ca mahājanaṃ vañceti, yaṃkiñcideva “*Idaṃ suvaṇṇaṃ rajataṃ muttā*”*ti gāhāpeti, viññāṇampi mahājanaṃ vañceti* - magic (*māyā*) deceives (*vañceti*) people (*mahājanaṃ*), it causes (*e*) people to take (*gāhāpeti*) anything (*yaṃkiñci*) as: “this is gold (*suvaṇṇaṃ*), silver (*rajata*), pearl (*muttā*)”; consciousness too deceives people.

māyā = magic; *mahājanaṃ* = the people

vañceti (√*vañc* + *e*), to cheat; to deceive.

yaṃkiñcideva = a certain, anything (*kiñ* + *ci*= something; *yaṃ* + *kiñ* + *ci*= anything; *yena kenaci*=with anything, *yesu kesuci*= in anything, , ...). *koci*=someone, *yo koci*=anyone.

suvaṇṇa, nt. gold. adj. of good colour; beautiful. *rajata*. nt. silver.

muttā (f), pearl.

gāhāpeti (caus. of *gaṇhāti*), it causes someone to take or it makes someone to take.

With causative verbs we have 2 *kattas* and 2 *kammas*.

Two *kattā*: make: *māyā*; take: *mahājanaṃ*.

Two *kammas*: make: *mahājanaṃ*; take: *yaṃkiñci*.

Mahājanaṃ is *dhātu-kattā* and at the same time *mahājanaṃ* is *karita-kamma* (*karita*=causative suffix, *āpe*).

Teneva hi [viññāṇaṃ] cittena āgacchantaṃ viya gacchantaṃ viya thitaṃ viya nisinnaṃ viya katvā?? [*mahājanaṃ*] *gāhāpeti, aññadeva ca āgamane cittaṃ, aññaṃ gamanādīsu. Evampi viññāṇaṃ māyāsadisamaṃ* = [Consciousness] makes (*e*) people to take (*gāhāpeti*) as if/making it seems (*viya katvā*) [a man] is coming (*āgacchantaṃ*), going (*gacchantaṃ*), standing (*thitaṃ*), sitting (*nisinnaṃ*) with the same mind (*cittena*). But (*ca*) in the case of coming (*āgamane*) [there is] just (*eva*) a different (*aññaṃ*) consciousness (*cittaṃ*), in the case of going and so on [there is] another [consciousness]. So too (*evampi*), consciousness is like magic.

gāhāpeti (caus. of *gaṇhāti*), it causes someone to take or it makes someone to take.

With causative verbs we have 2 *kattas* and 2 *kammas*.

Two *kattā*: make: *viññāṇaṃ* (understood); take: *mahājanaṃ* (understood).

Two *kammas*: make: *mahājanaṃ* (understood); take: *purisaṃ* (understood).

Bhūripaññenāti saṅhapaññena ceva vipulavitthatapaññena ca.

Bhūripaññenā means profound knowledge and wide knowledge.

VOCABULARY & GRAMMATICAL ANALYSIS

Bhūripaññenā means profound knowledge (*saṅhapaññena*) and wide knowledge (*vipulavitthatapaññena*).

bhūri = *saṅha* or *vipulavitthata*

saṅha, a. smooth; soft; delicate; exquisite or sharp.

vipula, a. extensive; great; large.

vitthata (pp. of *vittharati*), extended; wide; spread out.

Āyūti jīvitindriyaṃ.

Āyu means life faculty.

Motive (*ābhoga*): not life span, age etc...

Usmāti kammajatejodhātu.

Usma means the fire element (*tejodhātu*) produced by kamma (*kammaja*).

Motive (*ābhoga*): so **Usma means ajjhantikā tejodhātu?**

kammaja adj. produced by action; arisen due to kamma [*kamma + ja*]. *Ajjhattikā* is body heat that is generated by our own kamma.

About *tejodhātu*: Reference Vibhanga Pali: *Tattha katamā tejodhātu? tejodhātu dvayaṃ atthi ajjhantikā (internal), atthi bāhirā (external). Tattha katamā ajjhantikā tejodhātu? yaṃ ajjhattaṃ paccattaṃ tejo (one's own internal tejo) tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ. Seyyathidaṃ, yena ca santappatī, yena ca jīrīyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā panaññampi atthi ajjhattaṃ paccattaṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ ajjhattaṃ upādinnaṃ. Ayaṃ vuccati ajjhantikā tejodhātu.*

Tattha katamā bāhirā tejodhātu, yaṃ bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ. Seyyathidaṃ, kaṭṭhaggi palālaggi tiṇaggi gomayaggi thusaggi saṃkāraggi indaggi aggisantāpo sūriyasantāpo kaṭṭhasannicayasantāpo tiṇasannicayasantāpo dhaññasannicayasantāpo bhaṇḍasannicayasantāpo, yaṃ vā panaññampi atthi bāhiraṃ tejo tejogataṃ usmā usmāgataṃ usumaṃ usumagataṃ bahiddhā anupādinnaṃ. Ayaṃ vuccati bāhirā tejodhātu. Yā ca ajjhantikā tejodhātu yā ca bāhirā tejodhātu, tadekajjhaṃ abhisaññūhitvā abhisamkhipitvā ayaṃ vuccati tejodhātu.

Parabhattanti nānāvidhānaṃ kimigaṇādīnaṃ bhattaṃ hutvā.

Parabhattaṃ means being the food for a bunch of worms.

Parabhattaṃ means being (*huvā*) the food (*bhattaṃ*) for a bunch (*nānāvidhānaṃ*) of worms (*kimigaṇādīnaṃ*).

VOCABULARY & GRAMMATICAL ANALYSIS

Motive: *para*, other is defined as *nānāvidhānaṃ kimigaṇādīnaṃ*. Also to indicate that *parabhattaṃ* is a *tappurisa samāsa* because of the use of 4th form in *kimigaṇādīnaṃ*.

nānā, in. different; differently.

vidhāna, nt. variety; arrangement; command; performance; process.

kimigaṇā = *kimi*, m. a worm; vermin + *gaṇa*, m. a gang; crowd;

Etādisāyaṃ santānoti etādisī ayaṃ pavenī matakassa yāva susānā ghaṭṭiyatī'ti.

Etādisāyaṃ santāno means this is such a norm for a dead person 'it's stricken upto/until the cemetery'.

Etādisāyaṃ santāno means this is (*ayaṃ*) such (*etādisī*) a norm (*paveṇī*) for a dead person (*matakassa*), ‘it’s stricken (*ghaṭṭiyati*) up to/until the cemetery (*susānā*)’.

VOCABULARY & GRAMMATICAL ANALYSIS

etādisāyaṃ = *etādisī* + *ayaṃ*; *etādisī* qualifies *paveṇī*.

etādisa, *a.* such like; of this kind.

santāno= *saṃvaṇṇetabba*; *paveṇī*= *saṃvaṇṇanā*. Here *santāno* means norm.

santāna, *nt.* 1. continuity; succession; 2. offspring; 3. a cobweb.

paveṇī, *f.* norm; tradition; lineage.

mataka, *m.* the deceased.

yāva, *in.* up to; as far as; so far that. Requires 5th form.

susānā (5th form), *nt.* the cemetery. (*mariyāda*, excluded or *abhividi*, included).??

ghaṭṭiyati, not found in dictionary but found this Note in Bhikkhu Bodhi Connected Discourse note 1: *Spk* glosses: *Ruppatī ti kuppati ghaṭṭiyati pīḷiyati, bhijjati ti attho*; “It is deformed: it is disturbed, stricken, oppressed, meaning ‘it is broken.’”

ghaṭṭeti [Sk. *ghaṭṭayati*] to strike, beat, knock against, touch; fig. to offend, mock, object to.

Māyāyaṃ bālalāpinīti yvāyaṃ viññāṇakkhandho nāma [ayaṃ bālamahājanalapāpanikamāyā nāma].

Māyāyaṃ bālalāpinī means whatever is called *viññāṇakkhandho* that is called *bālamahājanalapāpanikamāyā*.

Māyāyaṃ bālalāpinī means whatever (*yo*) is called (*nāma*) *viññāṇakkhandho* that (*ayaṃ*) is called (*nāma*) *bālamahājanalapāpanikamāyā*.

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āyaṃ = *saṃvaṇṇetabba*; *yvāyaṃ viññāṇakkhandho nāma āyaṃ* = *saṃvaṇṇanā*

māyā bālalāpinī = *saṃvaṇṇetabba*; *bālamahājanalapāpanikamāyā* = *saṃvaṇṇanā*.

Yo āyaṃ viññāṇakkhandho nāma (*Y sentence*) - whatever is called *viññāṇakkhandha*.

yvāyaṃ = *yo ayaṃ*

ayaṃ bālamahājanalapāpanikamāyā nāma. (*T-sentence*) - that is called *bālamahājanalapāpanikamāyā*.

bālalāpinī = *saṃvaṇṇetabba*; *bālamahājanalapāpanika* = *saṃvaṇṇanā*.

→ *bāla*=*bālamahājana*, foolish people; *lāpinī*=*lapāpanika*, causing to speak.

bālamahājanalapāpanikamāyā = *bālamahājanalapāpanika* + *māyā* (*kammadhāraya samāsa*)

bālamahājana + *lapāpanika*: 2nd form *tappurisa samāsa*

bāla + *mahājana*, *kammadhāraya samāsa*

bāla + *mahājana* = *foolish* + *lapāpanika* (*lapāpana* + *ika*, owner)

lapāpana = lapa, talkative + nāpe + yu (Pali Burmese dictionary, not in DPD)

Vadhakoti dvīhi kāraṇehi ayaṃ khandhasaṃkhāto vadhako aññamaññaghātanenapi, khandhesu sati vadho paññāyatīti. Ekā hi pathavīdhātu bhijjamānā sesadhātuyo gahetvāva bhijjati, tathā āpodhātuādayo. Rūpakkhandho ca bhijjamāno arūpakkhandhe gahetvāva bhijjati, tathā arūpakkhandhesu vedanādayo saññādike. Cattāropi cete vatthurūpanti evaṃ aññamaññavadhanenettha vadhakatā veditabbā. Khandhesu pana sati vadhabandhanacchedādīni sambhavanti, evaṃ etesu sati vadhabhāvato vadhakatā veditabbā.

This aggregate is called a killer because of two reasons, in terms of killing each other and also when there are the aggregates, the killing happens. For further elaboration when breaking, one earth element breaks, just taking the remaining [three] elements [with it]; similarly *āpodhātu* and so on. The form aggregate, when breaking, it breaks, just taking [with it] the mental aggregates. Similarly, among the mental aggregates, feeling and so on, when breaking, they break, just taking the perception and so on [with them]. So too, these four [mental aggregates], each, [when breaking, they break, just taking the physical base. In the sense of killing each other, their killer-hood should be known in that way. In addition, when there are khandhas, the killing, tying, cutting and so on occur. In this way, when there are these [aggregates] the killer-hood should be known in terms of killing as such.

This aggregate (*ayaṃ khandha*) is called (*saṃkhāta*) a killer (*vadhako*) because of two reasons (*dvīhi kāraṇehi*), in terms of killing each other (*aññamaññaghātanenapi*) and also when there are the aggregates (*khandhesu sati*), the killing (*vadho*) happens (*paññāyatīti*). For further elaboration (*hi*), when breaking (*bhijjamāna*), one earth element (*pathavīdhātu*) breaks, just taking (*gahetvāva*) the remaining (*sesa*) [three] elements (*dhātuyo*) [with it]; similarly (*tathā*), *āpodhātu* and so on (*āpodhātuādayo*). The form aggregate (*rūpakkhandho*), when breaking (*bhijjamāno*), it breaks (*bhijjati*), just (*eva*) taking (*gahetvā*) [with it] the mental aggregates (*arūpakkhandhe*). Similarly (*tathā*), among the mental aggregates (*arūpakkhandhesu*), feeling and so on (*vedanādayo*), when breaking, they break (*bhijjanti*), just taking (*gahetvāva*) the perception and so on (*saññādike*) [with them]. So too (*ca*), these four [mental aggregates] (*cattāro ete*), each (*api*), [when breaking (*bhijjamānā*), they break (*bhijjanti*), just taking (*gahetvāva*) the physical base (*vatthurūpan*). In the sense of killing each other (*aññamaññavadhanenettha*), their killer-hood (*vadhakatā*) should be known (*veditabbā*) in that way (*evaṃ*). In addition (*pana*), when there are khandhas (*khandhesu sati*), the killing, tying, cutting and so on (*vadhabandhanacchedādīni*) occur (*sambhavanti*). In this way (*evaṃ*), when there are these [aggregates] (*etesu sati*) the killer-hood (*vadhakatā*) should be known (*veditabbā*) in terms of killing (*vadhabhāvato*) as such.

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Dvīhi kāraṇehi ayaṃ khandhasaṃkhāto vadhako aññamaññaghātanenapi, khandhesu sati vadho paññāyatīti.

This aggregate (*ayaṃ khandha*) is called (*saṃkhāta*) a killer (*vadhako*) because of two reasons (*dvīhi kāraṇehi*), in terms of killing each other (*aññamaññaghātanenapi*) and also when there are the aggregates (*khandhesu sati*), the killing (*vadho*) happens (*paññāyatīti*).

kāraṇa, nt. reason; cause.

saṃkhāta, pp. agreed on; reckoned. (in cpds.) so-called; named.

aññamañña, each other

ghātanena, in terms of killing

*ghāta*⁴⁷, *m. ghātana*, *nt.* killing; slaughter; destruction; robbery.

vadha, *m.* punishment; killing; execution.

khandhesu sati, when there is khandhas

khandhesu (*lakkhana-vanta*), when the aggregates.

sati (*nipāta*), there is or there are.

paññāyati, (*lakkyā-kriyā*) to appear; to be clear or evident.

Ekā hi pathavīdhātu bhijjamānā sesadhātuyo gahetvāva bhijjati; tathā āpodhātuūdayo.

For further elaboration (*hi*), when breaking (*bhijjamāna*), one earth element (*pathavīdhātu*) breaks, just taking (*gahetvāva*) the remaining (*sesa*) [three] elements (*dhātuyo*) [with it]; similarly (*tathā*), *āpodhātu* and so on (*āpodhātuūdayo*).

ekā – one *dhātu*

hi, for further elaboration (*vitthāra-jotaka*); or indeed (*daḥhīkaraṇa*).

pathavīdhātu, the earth element

bhijjamāna, breaking

sesadhātuyo (*f.*, *NG-11*), the remaining dhatus.

sesa, *a.* remaining; left.

gahetvāva = *gahetvā* + *eva*; *eva*=just taking, always taking, never not taking. (rejection, *avadhāraṇa*: never ‘not taking’)

āpodhātu, the water element.

Rūpakkhandho ca bhijjamāno arūpakkhandhe gahetvāva bhijjati; tathā arūpakkhandhesu vedanādayo [bhijjamānā] saññādike [gahetvāva bhijjanti].

The form aggregate (*rūpakkhandho*), when breaking (*bhijjamāno*), it breaks (*bhijjati*), just (*eva*) taking (*gahetvā*) [with it] the mental aggregates (*arūpakkhandhe*). Similarly (*tathā*), among the mental aggregates (*arūpakkhandhesu*), feeling and so on (*vedanādayo*), when breaking, they break (*bhijjanti*), just taking (*gahetvāva*) the perception and so on (*saññādike*) [with them].

arūpakkhandhe gahetvā eva, just taking = always taking = never not taking the mental aggregates. (*eva*: rejection, *avadhāraṇa*: never ‘not taking’)

bhijjati, it breaks.

tathā is *upasamhāra* (conveyor of *pāṭhasesa*); similarly. When see *tathā* we must find *pāṭhasesa* (= remaining word) from previous sentence, so we have to insert like this: ...*vedanādayo (bhijjamāno arūpakkhandhe gahetvāva bhijjati) saññādike*.

arūpakkhandhesu (*niddhāraṇa-samudāya*), among the mental aggregates.

vedanādayo (*niddhāranīya*) = *vedanā* + *ādi*, feeling and so on.

⁴⁷ *Vadhaka* / *ghātaka* (√*hana*), killer [The root ‘*hana*’ often turns into *vadha* or *ghāta* according to *kitaka* formula-68, 69 (*hanassa ghāto; vadho vā sabbattha*)]

Cattāropi cete vatthurūpan 'ti evaṃ aññamaññavadhanenettha vadhakatā veditabbā. → Cattāropi cete [bhijjamānā] vatthurūpan [gahetvāva bhijjanti] 'ti evaṃ aññamaññavadhanenettha vadhakatā veditabbā.

So too (*ca*), these four [mental aggregates] (*cattāro ete*), each (*api*), [when breaking (*bhijjamānā*), they break (*bhijjanti*), just taking (*gahetvāva*) the physical base (*vatthurūpan*). In the sense of killing each other (*aññamaññavadhanenettha*), their killer-hood (*vadhakatā*) should be known (*veditabbā*) in that way (*evaṃ*).

cattāropi cete, so too, these four (mental aggregates)

api, each (four). When *api* follows a plural number, it means each.

ca, so too. (refers to the remaining parts)

aññamaññavadhanenettha = *aññamañña* + *vadhanena* + *ettha*

vadhaka, *m.* an executioner; one who inflicts punishment.

vadhakatā, killer-hood

Khandhesu pana sati vadhabandhanacchedādīni sambhavanti; evaṃ etesu sati vadhabhāvato vadhakatā veditabbā.

In addition (*pana*), when there are khandhas (*khandhesu sati*), the killing, tying, cutting and so on (*vadhabandhanacchedādīni*) occur (*sambhavanti*). In this way (*evaṃ*), when there are these [aggregates] (*etesu sati*) the killer-hood (*vadhakatā*) should be known (*veditabbā*) in terms of killing (*vadhabhāvato*) as such.

khandhesu sati (santesu), when there are khandhas.

pana, (*pakkhantara-jotaka*), in addition.

vadhabandhanacchedādīni = *vadha* + *bandhana* + *cchedādīni*

bandhana, *nt.* binding; bondage; something to bind with.

cheda, *m.* cutting off; severance.

sambhavati (saṃ + bhū + a), to arise; to be produced or present; to exist; to be together with.

vadhabhāvato, in terms of killing.

Sabbasaṃyoganti sabbaṃ dasavidhampi saṃyojanaṃ.

Sabbasaṃyogan means each and all ten kinds of fetters.

Sabbasaṃyogan means each (*pi*) and all (*sabbaṃ*) ten kinds (*dasavidham*) of fetters (*saṃyojanaṃ*).

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saṃyoga, *m.* a bond; union; association; fetter; an euphonic combination.

vidha, *a.* (in cpds.) of a kind; consisting of.

api, (each of the ten)

saṃyojana, fetter

Accutaṃ padanti Nibbānaṃ.

Phenapiṇḍūpamasuttavaṇṇanā

1. *phenapiṇḍā* (lump of foam) & *rūpaṃ*
2. *udakapubbūla* (water bubble) & *vedanā*
3. *marīcikā* (mirage) & *saññā*
4. *kadalikkhandha* (banana tree) & *saṅkhārā*
5. *māyaṃ* (magical illusion) & *viññāṇaṃ*

95. Tatiye **Gaṃgāya nadiyā tīre**’ti Ayujjhapuravāsino aparimānabhikkhuparivāraṃ cārikaṃ caramānaṃ Tathāgataṃ attano nagaraṃ sampattaṃ disvā, ekasmiṃ Gaṃgāya *nivattanaṭṭhāne mahāvānasaṇḍamaṇḍitappadese Satthu vihāraṃ katvā adamsu*. Bhagavā tattha viharati. Taṃ sandhāya⁴⁸ vuttaṃ “Gaṃgāya nadiyā tīre”ti.

Tatra kho Bhagavā bhikkhū āmantesī’ti tasmīṃ vihāre vasanto Bhagavā sāyanhasamayaṃ gandhakuṭito nikkhamitvā [Gaṃgātīre paññattavarabuddhāsane nisinno] [Gaṃgāya nadiyā āgacchantaṃ mahantaṃ phenapiṇḍaṃ disvā] “Mama sāsane pañcakkhandhanissitaṃ ekaṃ dhammaṃ kathessāmī”ti cintetvā⁴⁹ parivāretvā nisinne bhikkhū āmantesi.

Mahantaṃ phenapiṇḍan’ti utthānutthāne badarapakkappamāṇato paṭṭhāya anusotāgamanena anupubbena pavaḍḍhitvā pabbata^{kūṭa}mattaṃ jātamaṃ, yattha *udakasappādayo anekapāṇayo nivasanti, evarūpaṃ mahantaṃ phenapiṇḍaṃ*.

Āvaheyyāti āhareyya. So panāyaṃ phenapiṇḍo *utthitaṭṭhānēpi bhijjati, thokaṃ gantvāpi, ekadviyojanādivasena dūraṃ gantvāpi, antarā pana abhijjantopi mahāsamuddaṃ patvā avassameva bhijjati. Nijjhāyeyyāti olokeyya. Yoniso upaparikkheyyāti kāraṇena upaparikkheyya*.

Kiṃ hi siyā bhikkhave phenapiṇḍe sāro’ti bhikkhave phenapiṇḍamhisāro nāma kiṃ bhavēyya, vilīyitvā viddhamseyyeva. **Evameva khoti yathā phenapiṇḍā nissāro, evaṃ rūpampi nīccasāradhūvasāraattasāravirahena nissārameva**. Yathā ca phenapiṇḍo utthitamattopi bhijjati, thokaṃ gantvāpi, dūraṃ gantvāpi, samuddaṃ patvā pana avassameva bhijjati, evamevaṃ rūpampi kalalabhāvepi bhijjati abbudādibhāvepi, antarā pana abhijjamānampi vassasatāyukānaṃ vassasataṃ patvā avassameva bhijjati, maraṇamukhe cuṇṇavicuṇṇaṃ hoti, evampi phenapiṇḍasadisamaṃ.

Kiṃ hi siyā bhikkhave vedanāya sārotiādīsū vedanādīnaṃ pubbuḷādīhi evaṃ sadisatā veditabbā. Yathā hi pubbuḷo asāro, evaṃ vedanāpi. Yathā ca so abalo agayhūpago, na sakkā

⁴⁸ Sandhāya (abs. of sandahati), having united. **in. with reference to**; concerning.

⁴⁹ Cinteti (cint + e), to think; to reflect; to consider. aor. *cintesi*. pr.p. *cintenta, cintayamāna*, abs. *cintetvā, cintiya*.

taṃ gahetvā phalakaṃ vā āsanaṃ vā kātum, gahitopi bhijjateva, evaṃ vedanāpi abalā agayhūpagā, na sakkā niccāti vā dhuvāti vā gahetuṃ, gahitāpi na tathā tiṭṭhati, evaṃ agayhūpagatāyapi vedanā pubbūlasadisā. Yathā pana tasmim tasmim udakabindumhi pubbūlo uppajjati ceva bhijjati ca, na ciraṭṭhitiko hoti, evaṃ vedanāpi uppajjati ceva bhijjati ca, na ciraṭṭhitikā hoti, ekaccharakkhane koṭisatasahassasamkhā uppajjitvā nirujjhati. Yathā ca pubbūlo udakatalaṃ, udakabinduṃ, udakajallaṃ, samkaddhitvā puṭaṃ katvā gahaṇavātañcāti cattāri kāraṇāni paṭicca uppajjati, evaṃ vedanāpi vatthuṃ ārammaṇaṃ kilesajallaṃ phassasamghaṭṭanañcāti cattāri kāraṇāni paṭicca uppajjati. Evampi vedanā pubbūlasadisā.

Saññāpi asārakaṭṭhena marīcisadisā, tathā agayhūpagaṭṭhena. Na hi sakkā taṃ gahetvā pivituṃ vā nhāyituṃ vā bhājanaṃ vā pūretuṃ. Apica yathā marīci vipphandati, sañjātūmivegā viya khāyati, evaṃ nīlasaññādibhedā saññāpi nīlādiyanubhavanatthāya phandati vipphandati. Yathā ca marīci mahājanaṃ vippalambheti, “Puṇṇavāpi viya puṇṇanadī viya dissatī”ti vadāpeti, evaṃ saññāpi vippalambheti, “Idaṃ nīlakaṃ subhaṃ sukhaṃ niccan”ti vadāpeti. Pītakādīsupi eseva nayo. Evaṃ saññā vippalambhanenāpi marīcisadisā.

Akukkukajātanti anto asañjātaghanadaṇḍakaṃ. Samkhārāpi asārakaṭṭhena kadalikkhandhasadisā, tathā agayhūpagaṭṭhena. Yatheva hi kadalikkhandhato kiñci gahetvā na sakkā gopānasiādīnaṃ atthāya upanetuṃ, upanītampi na tathā hoti, evaṃ samkhārāpi na sakkā niccādivasena gahetuṃ, gahitāpi na tathā honti. Yathā ca kadalikkhandho bahupattavaṭṭisamodhāno hoti, evaṃ samkhārakkhandho bahudhammasamodhāno. Yathā ca kadalikkhandho nānālakkhano. Aññoyeva hi bāhirāya pattavaṭṭiyā vaṇṇo, añño tato abbhantaraabbhantarānaṃ, evameva samkhārakkhandhepi aññadeva phassassa lakkhaṇaṃ, aññā cetanādīnaṃ, samodhānetvā pana samkhārakkhandhova vuccatīti evampi samkhārakkhandho kadalikkhandhasadiso.

Cakkhumā purisoti maṃsacakkhunā ceva paññācakkhunā cāti dvīhi cakkhūhi cakkhumā. Maṃsacakkhumpi hissa parisuddhaṃ vaṭṭati apagatapaṭalapiḷakaṃ, paññācakkhumpi asārabhāvadassanasamatthaṃ. Viññānampi asārakaṭṭhena māyāsadisam, tathā agayhūpagaṭṭhena. Yathā ca māyā ittarā lahupaccupaṭṭhānā, evaṃ viññānaṃ. Tañhi tatopi ittaratarañceva lahupaccupaṭṭhānatarañca. Teneva hi cittena puriso āgato viya gato viya ṭhito viya nisinno viya hoti. Aññadeva ca āgamanakāle cittaṃ, aññaṃ gamanakālādīsū. Evampi viññānaṃ māyāsadisam. Māyā ca mahājanaṃ vañceti, yaṃkiñcideva “Idaṃ suvaṇṇaṃ rajataṃ muttā”ti gāhāpeti, viññānampi mahājanaṃ vañceti. Teneva hi cittena āgacchantam viya gacchantam viya ṭhitaṃ viya nisinnaṃ viya katvā gāhāpeti, aññadeva ca āgamane cittaṃ, aññaṃ gamanādīsū. Evampi viññānaṃ māyāsadisam.

Bhūripaññenāti saṃhapaññena ceva vipulavitthatapaññena ca. **Āyūti** jīvitindriyaṃ. **Usmāti** kammajatejodhātu. **Parabhāntanti** nānāvidhānaṃ kimigaṇādīnaṃ bhattaṃ hutvā. **Etādisāyaṃ santānoti** etādisī ayaṃ paveṇimatakassa yāva susānā ghaṭṭiyatīti. **Māyāyaṃ bālalāpinīti** yvāyaṃ viññānakkhandho nāma, ayaṃ bālamahājanalapāpanikamāyā nāma. **Vadhakoti** dvīhi kāraṇehi ayaṃ khandhasamkhāto vadhako aññaṃaññaghātanenapi, khandhesu sati vadho paññāyatītipi. Ekā hi pathavīdhātu bhijjamānā sesadhātuyo gahetvāva bhijjati, tathā āpodhātuādayo. Rūpakkhando ca bhijjamāno arūpakkhando gahetvāva bhijjati, tathā arūpakkhando vedanādayo saññādike. Cattāropi cete vatthurūpanti evaṃ aññaṃaññavadhanenettha vadhakatā

veditabbā. Khandhesu pana sati vadhabandhanacchedādīni sambhavanti, evaṃ etesu sati vadhabhāvatopi vadhakatā veditabbā. Sabbasaṃyoganti sabbam dasavidhampi saṃyojanaṃ. Accutaṃ padanti Nibbānaṃ. . Tatiyaṃ.

Notes



Note about *kattaṃ*: *Buddhānaṃ jīvitassa na sakkā kenaci antarāyo kattaṃ* (*bhāva* voice) = Danger (*antarāyo*) to the life (*jīvitassa*) of the Buddhas (*Buddhānaṃ*) is impossible to do (*kattaṃ*) by anybody (*kenaci*). *Kattaṃ* is *bhāva* voice hence *kenaci* (3rd form *kattā*) and *antarāyo* (1st form *kamma*).

Aniccaśāññāsuttavaṅṅanā (SN 22.102)

102. *Dasame aniccaśāññā'ti aniccaṃ aniccaṃ'ti bhāventassa uppannaśāññā. Pariyādiyātīti khepayati. Sabbam asmimānanti navavidham asmimānaṃ.*

In the tenth [sutta] *aniccaśāññā* means the arisen awareness of the meditator as 'impermanent, impermanent'. *Pariyādiyati* is defined as *khepayati*. *Sabbam asmimānan* means the nine types of *asmimāna*.

In the tenth [sutta] (*dasame*) *aniccaśāññā* is (*iti*) the arisen awareness (*uppannaśāññā*) of the meditator (*bhāventassa*) as (*iti*) 'impermanent, impermanent'. *Pariyādiyati* is defined as (*iti*) *khepayati*. *Sabbam asmimānan* means the nine types of *asmimāna*.

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aniccaśāññāti aniccaṃ aniccaṃ'ti bhāventassa uppannaśāññā.

Motive: 1. *śāññā* is defined as *bhāventassa uppannaśāññā*

2. in the compound *aniccaśāññā*, *anicca* is a quote (*aniccaṃ aniccaṃ'ti*) not an adjective to *śāññā*. It is *kammadhāraya samāsa*. (See Summarized Grammar) So *aniccaśāññā* means *aniccaṃ iti śāññā* = the awareness as 'impermanent' or the insight into 'impermanent'.

*bhāventassa*¹ *uppannaśāññā* = the arisen insight of the one who develops (i.e. of a meditator).

Pariyādiyātīti khepayati

khepayati is *dhātvattha samvaṅṅāna=dhātu-attha*, the meaning of the root:

pariyādiyati pr. uses up; exhausts [*pari* + √*ādā* + *ya*] or overwhelm, control.

khepayati [√*khip* + *ṇaya* + *ti*]. make something expired **Not found in dictionary**.

khipati pr. (+acc) throws; tosses hurls [√*khip* + *a* + *ti*].

Sabbam asmimānanti navavidham asmimānaṃ.

Sabbam asmimānan means nine types of *asmimāna*.

Sabbam = *navavidham*, nine kinds (details could be found in *Visuddhimagga* – (See note at the end)

Mūlasantānakāntī santānetvā thitamūlāni. 'Mahānaṃgalaṃ viya hi aniccaśāññā, khuddānukhuddakāni mūlasantānakāni viya kilesā, yathā kassako kasanto naṃgalena tāni padāleti, evaṃ yogī aniccaśāññam bhāvento aniccaśāññāñṇena kilese padāletī'ti idamettha opammaśamsandanaṃ.

Mūlasantānakāni means cobwebs of roots (??**not sure**). In this case the application of the simile is like this: 'A great plow is like the awareness as 'impermanent' and small and tiny root filaments are like kilesas, just as the plowman when ploughing, he tears those root filaments with the plough, in the same way a meditator when developing the awareness as 'impermanent', he cut off kilesas with the insight into impermanent'.

¹ *bhāveti* (caus.), make something happen = develop.

Mūlasantānakāni means the standing roots (*ṭhitamūlāni*) that have spread (*santānetvā*). In this case (*ettha*) the application of the simile (*opammasaṃsandana*) is like this (*idaṃ*): ‘A great plow (*mahānaṃgalaṃ*) is like (*viya*) the awareness as ‘impermanent’ (*aniccasaññā*) and small and tiny (*khuddānukhuddakāni*) root filaments (*mūlasantānakāni*) are like kilesas, just as (*yathā*) the plowman (*kassako*) when ploughing (*kasanto*), he tears (*padāleti*) those (*tāni*) [root filaments] with the plough (*naṃgalena*), in the same way (*evaṃ*) a meditator (*yogī*) when developing (*bhāvento*) the awareness as ‘impermanent’ (*aniccasaññam*), he cut off (*padāleti*) kilesas with the insight into impermanent’ (*aniccasaññāñāṇena*).

VOCABULARY & GRAMMATICAL ANALYSIS

Motive: the commentator defines the compound *mūlasantānakāni* as *santānetvā ṭhitamūlāni*. He reverses the order of the compound with *santānetvā ṭhitamūlāni*. By this he tells us that this is a reverse compound *samāsa* (*visesana parapadda kammadhāraya*). Should be *santānamūlakāni*. *Santāna* is connected to *mūla* as adjective

Santānetvā, santāneti pr. continues in succession [*saṃ + √tan*]. *santānaka* 1 nt. network; tendril; offshoot; lit. spreading [*saṃ + √tan + *a + ka*].

khuddānukhuddakāni = adj. lesser and minor; small and less important [*khudda + anukhudda + ka*].

opammasaṃsandana nt. application of the simile; how the simile works together [*opamma + saṃsandana*].

saṃsandana nt. (of a simile) coming together; converging; working together; lit. flowing together [*saṃ + √sand + ana*].

Odhunāṭṭi heṭṭhā dhunāti. Niddhunāṭṭi papphoṭeti.

heṭṭhā, ad. below; down; underneath.

dhunāti (*dhu + nā*), to toss; to shake off; to remove.

papphoṭeti [*pa+poṭheti*; sometimes spelt *papphoṭeti*] to strike, knock, beat, flap (of wings).

Nicchoṭeti papphoṭetvā cheḍḍeti. ‘*Idhāpi pabbajāni viya kilesā, lāyanaṃ nicchoṭanaṃ viya aniccasaññāñāṇan’ti iminā atthena upamā saṃsandetabbā.*

Nicchoṭeti means having pounded, it is thrown away. The comparison should be made in this sense: ‘here rushes are like defilements, the cutting, throwing away is like the contemplation knowledge of anicca’.

Nicchoṭeti means having pounded (*papphoṭetvā*), it is thrown away (*cheḍḍeti*). The comparison (*upamā*) should be made (*saṃsandetabbā*) in this sense (*iminā atthena*): ‘here rushes (*pabbajāni*) are like (*viya*) defilements (*kilesā*), the cutting (*lāyanaṃ*), the throwing away (*nicchoṭanaṃ*) is like (*viya*) the contemplation knowledge of anicca (*aniccasaññāñāṇan*)’.

VOCABULARY & GRAMMATICAL ANALYSIS

papphoṭetvā - papphoṭeti [*pa+poṭheti*; sometimes spelt *papphoṭeti*] to strike, knock, beat, flap (of wings).

papphoṭetvā cheḍḍeti – having pounded, it is thrown away.

Idhāpi pabbajāni viya kilesā - here rushes are like defilements.

lāyanaṃ nicchoṭanaṃ viya aniccasaññāñāṇan’ti iminā atthena upamā saṃsandetabbā. the comparison should be made in this sense ‘here rushes are like defilements the cutting, throwing away is like ‘the contemplation knowledge of anicca’.

Viggaha: aniccasaññāñāṇa = aniccasaññā eva ñāṇa aniccasaññāñāṇam, aniccasaññā itself is *ñāṇa*.

chaḍḍeti (*chaḍḍ + e*), to throw away; to abandon; to reject; to leave.

lāyana (nt.) [*fr. lāyati*] cutting.

nicchoṭana, skaking

aniccasaññāñāṇan = anicca + saññā + ñāṇan; contemplative insight into impermanence.

iminā, inena, in this sense
upamā, f. upamāna, nt. simile; parable; comparison.
samsandetabbā, should be made *samsandeti* (caus. of *samsandati*), to make fit; to compare.

Vañtacchinnāyāti tiñhena khurappena vañtacchinnāya. **Tadanvayāni bhavantīti** taṃ ambapiṇḍiṃ anugacchanti, tassā patamānāya ambāni bhūmiyaṃ patanti. Idhāpi ambapiṇḍi viya kilesā, tiñhakhurappo viya aniccasaññā; **yathā** khurappena chinnāya ambapiṇḍiyā sabbāni ambāni bhūmiyaṃ patanti, **evaṃ** aniccasaññāñānena kilesānaṃ mūlabhūtāya avijjāya chinnāya sabbakilesā samugghātaṃ gacchantīti; idaṃ opammasaṃsandanaṃ.

Vañtacchinnāyā means cut at the stalk with a sharp arrow. *Tadanvayāni bhavanti* (they become followers of that) means [the mangoes] follow that [stalk]; when they fall down the mangoes fall down on the ground (earth). Here the bunch of mangoes are like defilements and a sharp arrow is like the awareness as impermanent; just as when a bunch of mangoes is cut by an arrow, all mangoes fall down on the ground. So too, when ignorance that is the root of defilements is cut off with the awareness as impermanent, all defilements come to an end. This is the comparison.

Vañtacchinnāyā means [when a bunch of mangoes] are cut at the stalk with a sharp arrow. *Tadanvayāni bhavanti* means [the mangoes] follow (*anugacchanti*) that [stalk] (*taṃ*); when they (*tassā*) fall down (*patamānāya*) the mangoes (*ambāni*) fall down (*patanti*) on the ground (*bhūmiyaṃ*). And here (*idhāpi*) the bunch of mangoes (*ambapiṇḍi*) are like (*viya*) defilements (*kilesā*) and a sharp arrow (*tiñhakhurappo*) is like (*viya*) the awareness as impermanent (*aniccasaññā*); just as (*yathā*) when a bunch of mangoes (*ambapiṇḍiyā*) is cut (*chinnāya*) by an arrow (*khurappena*), all mangoes fall down (*patanti*) on the ground. So too (*evaṃ*), when ignorance (*avijjāya*) that is the root of defilements (*kilesānaṃ mūlabhūtāya*) is cut off (*chinnāya*) by the awareness as impermanent (*aniccasaññāñānena*), all defilements (*sabbakilesā*) come to (*gacchanti*) an end (*samugghātaṃ*). This is the comparison (*opammasaṃsandanaṃ*).

VOCABULARY & GRAMMATICAL ANALYSIS

Vañtacchinnāyāti tiñhena khurappena vañtacchinnāya. **When** [a bunch of mangos] has been cut at the stalk with a sharp arrow.

vañtacchinnāyā (*vañta*, stalk + *chinna*, cut off), adj. 6th form for genitive absolute: when [a bunch of mangos] have been cut at the stalk.

tiñha, a. sharp.

khurappa, m. a kind of arrow.

Tadanvayāni bhavantīti [*ambāni vañtapaṭibandhāni*] taṃ ambapiṇḍiṃ anugacchanti; tassā patamānāya ambāni bhūmiyaṃ patanti.

[The mangoes that are attached to the stalk] follow (*anugacchanti*) that stalk (*taṃ ambapiṇḍiṃ*); when they fall down the mangoes fall down on the ground (earth).

VOCABULARY & GRAMMATICAL ANALYSIS

[PM] *tad= taṃ ambapiṇḍiṃ; anvayāni (anuyāni)=anugacchanti (saṃvañnetabba).*

taṃ ambapiṇḍiṃ anugacchanti, [the mangoes] follow that [stalk]. *Saṅkhepa-vākya*.

ambapiṇḍī, possessor of *ambapiṇḍa* i.e. the stalk; like *daṇḍī*, possessor of a stick.

tassā (hi) patamānāya, (*lakkhaṇa*, genitive absolute), *ambāni bhūmiyaṃ patanti* - when they fall down, the mangoes fall down on the ground (earth). *Vitthāra-vākya* (detailed sentence).

patamāna prp. falling [\sqrt{pat}]. *patati* 1 pr. (+loc) falls; falls (on); lands (on) [$\sqrt{pat} + a + ti$].

Idhāpi ambapiṇḍi viya kilesā, tiṇhakhurappo viya aniccasaññā.

here the bunch of mangoes (*ambapiṇḍi*) are like defilements (*kilesā*) and the contemplation as impermanent (*aniccasaññā*) is like a sharp arrow (*tiṇhakhurappo*).

Comparison: *ambapiṇḍi (upamāna) viya kilesā (upameyya, to be compared)*

yathā khurappena chinnāya ambapiṇḍiyā, sabbāni ambāni bhūmiyaṃ patanti:

just as (*yathā*) when a bunch of mangoes (*ambapiṇḍiyā*) is cut (*chinnāya*) by an arrow (*khurappena*), all mangoes fall down (*patanti*) on the ground.

evaṃ aniccasaññāñāṇena kilesānaṃ mūlabhūtāya avijjāya chinnāya sabbakilesā samugghātāṃ gacchanti.

So too, when ignorance (*avijjāya*) that is the root of defilements (*kilesānaṃ mūlabhūtāya*) is cut off (*chinnāya*) with *aniccasaññāñāṇa*, all defilements (*sabbakilesā*) come to (*gacchanti*) an end (*samugghātāṃ*).

mūlabhūtāya avijjāya chinnāya (lakkhaṇa), when ignorance which is the root of defilements is cut off

mūlabhūtāya, being-root

chinnāya (pass.), is cut off

samugghātāṃ, an end, uprooting; removal.

idaṃ opammasaṃsandanaṃ. This is the comparison.

opammasaṃsandanaṃ, lit. the simile related connection = the comparison.

opamma, nt. simile; comparison; metaphor; analogy; lit. like state [*upa + $\sqrt{mā} + a + *ya$]; = *upamā*, fem. simile; comparison; parallel [*upa + $\sqrt{mā} + ā$].**

saṃsandana, nt. (of a simile) coming together; converging; working together; lit. flowing together [*saṃ + $\sqrt{sand} + ana$]; the connection [between *upameyya* and *upamāna*].*

Kūṭaṃgamāti kūṭaṃ gacchanti. Kūṭaninnāti kūṭaṃ pavisanabhāvena kūṭe ninnā.

Kūṭaṃgamā means they (the rafters) go to the peak. *Kūṭaninnā* means inclined toward the peak in terms of getting in the peak.

Kūṭaṃgamā means they (*gopānasiyo*, rafters) go (*gacchanti*) to the peak (*kūṭaṃ*). *Kūṭaninnā* means inclined (*ninnā*) toward the peak (*kūṭe*) in terms of getting in (*pavisanabhāvena*) the peak (*kūṭaṃ*).

VOCABULARY & GRAMMATICAL ANALYSIS

Kūṭaṃgamā'ti kūṭaṃ gacchanti. Kūṭaṃgamā means they (*gopānasiyo*) go to the peak.

gamā, something that goes and not the action of going.

kūṭaṃ pavisanabhāvena kūṭe ninnā.

ninnā= *pavisanabhāvena kūṭe ninnā*, inclined toward the peak in terms of getting in the peak.

kūṭa (nt.), the peak.

pavisanabhāvena, in terms of getting in.

pavisana (nt.) [fr. *pa+viś*] going in, entering, entrance

ninnā, inclined, bent.

Kūṭasamosaraṇāti *kūṭe samosarivā* *ṭhitā*. *Idhāpi kūṭaṃ viya aniccasaññā, gopānasiyo viya catubhūmakakusaladhammā; yathā sabbagopānasīnaṃ kūṭaṃ aggaṃ, evaṃ kusaladhammānaṃ aniccasaññā aggā.*

Kūṭasamosaraṇa means having come together it stands at the peak. Here the peak is like the awareness as impermanent, the rafters are like the wholesome deeds of the four domains; Just as, among all rafters the peak is the best, in the same way, among the wholesome deeds, the awareness as impermanent is the best.

Kūṭasamosaraṇa means having come together (*samosarivā*) it stands (*ṭhitā*) at the peak (*kūṭe*). Here the peak (*kūṭa*) is like (*viya*) the awareness as impermanent (*aniccasaññā*), the rafters (*gopānasiyo*) are like the wholesome deeds (*kusaladhamma*) of the four domains² (*catubhūmaka*); Just as, among all rafters (*sabbagopānasīnaṃ*), the peak is the best (*aggaṃ*), in the same way (*evaṃ*), among the wholesome deeds (*kusaladhammānaṃ*), the awareness as impermanent (*aniccasaññā*) is the best.

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Kūṭasamosaraṇāti *kūṭe samosarivā* *ṭhitā*. Having come together (*samosarivā*) it stands (*ṭhitā*) at the peak (*kūṭe*). *samosarati* (*saṃ + ava + sar + a*), to come together; to assemble.
samosaraṇa, nt. convergence; coming together; uniting; connecting [*saṃ + ava + √sar + aṇa*].
kusaladhamma: *dāna, sīla and bhāvanā*.

Idhāpi kūṭaṃ viya aniccasaññā, gopānasiyo viya catubhūmakakusaladhammā,

Here *aniccasaññā* is like *kūṭa*, the *kusaladhamma* of the four domain are like the rafters.

gopānasī, rafters

catubhūmakakusaladhammā = *catubhūmaka* + *kusaladhammā*

catubhūmaka=four domains are *kāmacārā, rūpavacāra, arūpavacāra, lokuttara*.

Kusaladhammā of 4 domains are: 8 *mahākusala citta*s, 5 *rūpajhānas*, 4 *arūpa jhānas*, 4 *maggas*.
How *aniccasaññā* could be better than the 4 *maggas*? (answer given in the next paragraph ☺)

yathā sabbagopānasīnaṃ kūṭaṃ aggaṃ, evaṃ kusaladhammānaṃ aniccasaññā aggā. Just as , among all *gopānasiyo* (*sabbagopānasīnaṃ*), the peak is the best, in the same way, among the *kusaladhamma*, *aniccasaññā* is the best.

sabbagopānasīnaṃ, among all *gopānasiyo* (*aggo* required *niddhāra*)

kusaladhammānaṃ, among the *kusaladhamma*.

Nanu ca aniccasaññā lokiyā? sā lokiyakusalānaṃ tāva aggaṃ hotu, lokuttarānaṃ kathaṃ aggan'ti? Tesampi paṭilābhakaraṇatthena aggan'ti veditabbā. Iminā upāyena sabbāsu upamāsu opammasaṃsandanaṃ veditabbaṃ. Purimāhi panettha tīhi aniccasaññāya kiccaṃ, pacchimāhi balanti.

The awareness as impermanent is a mondaine [*kusala*], is'nt it? Firstly, suppose it is the best among the mondaine kusala how could it be the best among the supramondaine kusala? Even among the supramondaine kusalas in the sense of the cause of attaining them it should be

² the sensuous world (*kāmacārā*), the fine material world (*rūpavacāra*), the non-material world (*arūpavacāra*) and the supra-mundane states.

understood as the best. Regarding all similes, the comparison should be understood in the same way. With the former three [similes], the function of the awareness as impermanent [should be understood]; With the former three [similes], the function of the awareness as impermanent [should be understood]; with the later similes [it should be understood] as ‘the power of aniccaṣaṅṅā’.

The awareness as impermanent (*aniccaṣaṅṅā*) is a mondaine (*lokiyā*) [*kusala*], is’nt it (*nanu*)? Firstly (*tāva*), suppose it (*sā*) is the best (*aggam hotu*) among the mondaine kusala (*lokiyakusalānaṃ*) how could it be (*kathaṃ*) the best (*aggan*) among the supramondaine kusala (*lokuttarānaṃ*)? Even (*pi*) among the supramondaine kusalas (*tesam*) in the sense of the cause of attaining them (*paṭilābhakaraṇatthena*) it should be understood (*veditabbā*) as the best (*aggan*’*ti*). Regarding all similes (*sabbāsu upamāsu*), the comparison should be understood in the same way (*iminā upāyena*). With the former (*purimāhi*) three [similes] (*tīhi*), the function (*kiccaṃ*) of the awareness as impermanent (*aniccaṣaṅṅā*) [should be understood]; With the former (*purimāhi*) three [similes] (*tīhi*), the function (*kiccaṃ*) of the awareness as impermanent (*aniccaṣaṅṅā*) [should be understood]; with the later similes [it should be understood] as ‘the power of aniccaṣaṅṅā’.

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Nanu ca aniccaṣaṅṅā lokiya? sā lokiyakusalānaṃ tāva aggam hotu, lokuttarānaṃ kathaṃ agganti?

aniccaṣaṅṅā is a mondaine kusala, is’nt it? Firstly (tāva), suppose it is the best among the mondaine kusala (lokiyakusala) how could it be the best among the supramondaine kusala?

aggam hotu, lit. let it be the best = suppose it is the best.

Tesampi paṭilābhakaraṇatthena agganti veditabbā.

Even (*pi*) among the supramondaine kusalas (*tesam*) in the sense of the cause of attaining them (*paṭilābhakaraṇatthena*) it should be understood (*veditabbā*) as the best (*agganti*).

paṭilābha, *m.* attainment; acquisition; obtaining.
karaṇa 4 nt. reason, cause [*√kar*].

Iminā upāyena sabbāsu upamāsu opammasaṃsandanaṃ veditabbāṃ. Regarding all similes, the comparison should be understood with the same method (or in the same way).

sabbāsu upamāsu, regarding all similes.
opammasaṃsandanaṃ, lit. the simile related connection = the comparison.

*Purimāhi panettha tīhi [upamāhi] aniccaṣaṅṅāya kiccaṃ [veditabbāṃ]; pacchimāhi [upamāhi] [aniccaṣaṅṅāya]balan’*ti* [veditabbāṃ].*

Here with the former (*purimāhi*) three [similes] (*tīhi*), the function (*kiccaṃ*) of the awareness as impermanent (*aniccaṣaṅṅāya*) [should be understood]; with the later similes [it should be understood] as ‘the power of aniccaṣaṅṅā’.

purima, *a.* former; earlier.
panettha = *pana ettha*
kicca, *nt.* duty; work; service; that which should be done.
bala’*ti*, the power.

Summary of the simili:

1. *Seyyathāpi, bhikkhave, saradasamaye kassako mahānaṃgalena kasanto sabbāni mūlasantānakāni sampadāleno kasati.* Just as, monks, in the autumn a plowman, plowing with a great plow, splits apart all root filaments as he plows. *Evameva kho, bhikkhave, aniccaaññā bhāvitā bahulikatā sabbam kāmārāgam pariyādiyati, sabbam rūparāgam pariyādiyati, sabbam bhavarāgam pariyādiyati, sabbam avijjam pariyādiyati, sabbam asmimānaṃ samūhanati.* So too, awareness of the impermanent, monks, developed and cultivated, eliminates all sensual lust, eliminates all lust for form, eliminates all lust for existence, eliminates all ignorance, demolishes all conceit ‘I am.’
2. *Seyyathāpi, bhikkhave, pabbajalāyako pabbajam lāyivā, agge gahetvā, odhunāti niddhunāti nicchoṭeti.* Just as, bhikkhus, a rush-cutter would cut down a rush, grab it by the top, and shake it down and shake it out and thump it about, so too ...
3. *Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni tattha ambāni vaṇṭapaṭibandhāni, sabbāni tāni tadanvayāni bhavanti.* Just as, bhikkhus, when the stalk of a bunch of mangoes has been cut, all the mangoes attached to the stalk follow along with it, so too ...
4. *Seyyathāpi, bhikkhave, kūtāgārassa yā kāci gopānasiyo sabbā tā kūṭaṃgamā kūṭaninnā kūṭasamosaraṇā, kūṭam tāsam aggamaṅkhhāyati.* Just as, bhikkhus, all the rafters of a house with a peaked roof lead to the roof peak, slope towards the roof peak, and converge upon the roof peak, and the roof peak is declared to be their chief, so too, ...
5. *Seyyathāpi, bhikkhave, ye keci mūlagandhā, kālānusārīgandho tesam aggamaṅkhhāyati.* Just as, bhikkhus, among fragrant roots, black orris is declared to be their chief, so too ...
6. *Seyyathāpi, bhikkhave, ye keci sārāgandhā, lohitaṇḍanaṃ tesam aggamaṅkhhāyati.* “Just as, bhikkhus, among fragrant heartwoods, red sandalwood is declared to be their chief, so too ...
7. *Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṃ tesam aggamaṅkhhāyati.* “Just as, bhikkhus, among fragrant flowers, jasmine is declared to be their chief, so too,
8. *Seyyathāpi, bhikkhave, ye keci kuṭṭarājāno, sabbete rañño cakkavattissa anuyantā bhavanti, rājā tesam cakkavatti aggamaṅkhhāyati.* “Just as, bhikkhus, all petty princes are the vassals of a wheel-turning monarch, and the wheel-turning monarch is declared to be their chief, so too ...
9. *Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṃ pabhā, sabbā tā candimappabhāya kalam nāgghanti soḷasiṃ, candappabhā tāsam aggamaṅkhhāyati.* “Just as, monks, whatever radiance there is of the stars, all that is not worth a sixteenth portion of the radiance of the moon, [such that] the radiance of the moon is declared chief among them, just so ...
10. *Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco ~~nataṃ~~ nabham abhussakkamāno sabbam ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca.* “Just as, monks, in autumn, when the sky is clear, rid of clouds, the sun, rising through the firmament, having dispersed all darkness throughout space, shines and beams and radiates, just so ...

Note on nine types of conceit

962. Therein what is ‘**ninefold conceit**’? *māna masc.* pride; conceit; egotism; superiority; comparing oneself [$\sqrt{man} + *a$]

In one who is better the conceit thus, “I am better”; [390] in one who is better the conceit thus, “I am equal”; in one who is better the conceit thus, “I am inferior”.

In one who is equal the conceit thus, “I am better”; in one who is equal the conceit thus, “I am equal”; in one who is equal the conceit thus, “I am inferior”.

In one who is inferior the conceit thus, “I am better”; in one who is inferior the conceit thus, “I am equal”; in one who is inferior the conceit thus, “I am inferior”. This is ninefold conceit. (Ref: Vibhaṅga Aṭṭhakathā)